

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. IX

Philadelphia, January, 1921

No. 4

WHEN CHRIST WAS BORN.

Traditional, 15th cent.

HERBERT J. TILY.

mf

1. When Christ was born of Ma - ry free, In Beth - le - hem, that
2. Herds-men be - held these an - gels bright, To them ap - pear - ing
3. This King is come to save man - kind, In Scrip - ture prom - ised
4. Grant us, O Lord, for Thy great grace, In heav - en in bliss to

mf cresc. *dim. e rall.* *a tempo.*

p *mf* *mf a poco. cresc.*

fair ci - tie, An - gels sang there with mirth and glee, "In ex - cel - sis
with great light, Who said, God's Son is born this night, "In ex - cel - sis
as we find, There-fore this song have we in mind, "In ex - cel - sis
see Thy face, Where we may sing to Thy so - lace, "In ex - cel - sis

glo - ri - a, . . . In ex - cel - sis glo - ri - a, . . . In ex - cel - sis glo - ri - a, . . .

f *ff*

. . . . In ex - cel - sis glo - ri - a!"



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a Saviour which is Christ the Lord"

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 General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE ORGAN OF THE BISHOP OF THE DIOCESE
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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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PHILADELPHIA, JANUARY, 1921

15 cents a copy
\$1.00 a year.

"Merrie Christmas"

"Merry" means something different from "happy" or "joyful." In that difference lies the real magic of Christmas. "Merry" implies singing and dancing and noise and laughter; an exuberance of spirits which will not be checked, which must find relief in loud and vigorous expression.

Yet Christmas, after all, is the celebration of a birthday. And how strange it is that a Birthday should move us in this way. Other birthdays are quite different. Solemnly and thoughtfully our minds go back in recollection when we keep the birthdays of the mighty dead. Our emotions may be stirred, and deeply stirred; but they are different emotions. We are not swept away by "merriment."

And why this difference? Because on other birthdays we are thinking of the small and insignificant beginning of a life which afterward came to be of great importance. We greet the baby because he became a man. And it is the man we honor—not the baby.

But on Christmas the baby is the center—the cause and spring of all. That He should be a baby, in a manger, really come—really here among us; that is the "Mighty Wonder"—the amazing, overwhelming fact. We can't take it all in. We can't find words for it. We can't talk about it calmly or collectedly. But we know that the world is a perfectly new place, and that we men and women have a perfectly new hope, because God has done this thing, and come so near, and shown Himself to loving and so trustful.

The angels knew just how to put it in their glorious

Christmas song. But we are not angels, though we are really more concerned in it than they. We are just children, weak and foolish, ignorant and wayward. But we can do what children do when some great and unimagined good breaks on them. We can laugh and shout and sing. And God loves to hear our greetings as perhaps He loves no other sound which comes to Him from earth. And the merrier we are, the more the sad and oppressed and restless and unhappy mass of our fellows will catch the echoes of it and stop and look and listen. And perhaps learn our secret and come to worship with us and to find peace.

Therefore, more than ever, now, a "Merrie Christmas."

Phillips Brooks

For the Christ-child who comes is the Master of all—
No palace too great, no cottage too small.
The angels who welcome Him sing from the height:
"In the city of David, a King in His might."
Everywhere, everywhere Christmas tonight!

Then let every heart keep its Christmas within
Christ's pity for sorrow, Christ's hatred of sin;
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere Christmas tonight!

—Phillips Brooks.

In the presence of the Christ Child it is natural that at the Christmas season we should think chiefly of the child. The characteristics of the child might be summed up as trustfulness, love, and joyousness. We have often marvelled at the absolute trustfulness of a little child, the wonderful manifestations of love, and the joyous hopefulness, manifested in their little lives. But when we think of the sacredness of childhood in the light of the Incarnation, surely at this Christmas-tide, in addition to thinking of those near and dear to us, upon whom we shower our gifts of love, we must think also of the many little children in lands afar off—with the same spirit of trustfulness, and the same craving for love, and yet with lives filled with sadness and despair. Shall we not find time and

opportunity to share with them some of the joyous hopefulness which stirs the whole world in the Christmas season? In spite of the divisions, sacrifices and sufferings of the past, let us remember at this Christmas-tide that it is not the will of our Father that one of these little ones should perish. From this land of plenty let us send out in the name of the Christ Child a message to the children of the whole world, that they may trust us, that we will manifest the love of the Christ Child towards them, and that they may look forward to the future with joyous hopefulness.

Thomas J. Garland

A CHRISTMAS PRAYER

By the Rev. Dr. George H. Toop
rector of the Church of the
Holy Apostles

O Thou, Who wast born in Bethlehem long ago, make our hearts Thy Bethlehem today, and be born anew in us. Give us to know the instant worship of the shepherds, the song of the angel host, and something of the brooding love and wonder of Thy Mother.

As Thou wast a Child, and art Eternal Child, teach us love for all Thy little ones.

As Thy pallet of straw made Thee comrade to all lowly life, grant that we show care for the needy.

Let the day pass without taint of evil.

Keep it a day apart, alive unto the spirit of the Child, and given to sweetness and purity and peace.

And then, dear Christ, of Thy love, make every day a day of Bethlehem in our hearts. Amen.

A CALL FOR HELP

THE CHURCH NEWS desires the services of two or three Churchwomen who will solicit subscriptions. We need women who want, first of all, to serve the Church; also earn some money in their spare time. Please call at Room 8, Church House, for details.

AT THE DIOCESAN CHURCH

The services of intercession for the sick and the laying-on of hands are continued regularly at the Diocesan Church, under the direction of the Rev. Sidney W. Creasey. Quietly and without sensationalism, but with careful instruction, a considerable number of people is being reached and helped through these services. Mr. Creasey's classes in Personal Religion, held in the afternoon during the Teaching Mission, also drew together and helped many, so that for the present an additional service will be held on Sunday afternoons, at 4 o'clock, Evening Prayer, followed by an instruction and by the laying-on of hands if it is desired.

On the evening of Sunday, January 9th, a service in the interests of the Italian work of the Diocese will be held at the Diocesan Church, with addresses by the Vicar and the Rev. Thomas E. della Cioppa.

Canon Talbot, of the Washington Cathedral, is to speak on the evening of the Feast of the Epiphany, Thursday, January 6th, in the Guild House, and show lantern slides of the progress which the Cathedral is making. This address is under the auspices of the Cathedral League, and a cordial invitation is extended to all who are interested to attend.

The Advent Ordination was held on the fourth Sunday in Advent, when the Rev. Sidney Thomas Cooke, the Rev. James Cornelius Crosson and the Rev. Benjamin Horton, deacons, were advanced to the priesthood by Bishop Rhinelander. The Rev. A. J. Arnold was the preacher.

The week day classes for religious instruction, and the work of the Church School Service League, held every Tuesday afternoon, under the direction of Deaconess Truesdell, are making excellent progress. Sixty-one children are now enrolled. Deaconess Truesdell is assisted in the classes by four students

from the Church Training and Deaconess House.

It is expected that another experiment station, if it may be so called, for week day religious education, will be opened at the Misses Wharton School on Pine Street, where, under the auspices of the Bishop and the Department of Education of the Executive Council, afternoon classes are to be held regularly. These classes, although not during the regular school hours, will be held in the school rooms, and with the same thoroughness and care as is given to the teaching of any other subject. The Misses Wharton, who are both connected with the Diocesan Church, are deeply interested in this effort, and it promises to be in every way fruitful.

It is expected that the Rev. Dr. Samuel McComb, of the Baltimore Cathedral, will give three talks on Prayer at the Diocesan Church during January, under the auspices of the St. Barnabas Guild for Nurses, to which nurses in training at the hospitals in the neighborhood will be especially invited.

CHRISTMAS STOCKINGS TO BE FURNISHED BY DIOCESAN COMMITTEE

St. Ambrose Mission	176
St. John's Settlement House ..	287
Home of the Merciful Saviour. .	50
Church Home for Children ...	62
House of the Holy Child.....	36

Total..... 611

Communicated with the other Diocesan Institutions for Children, but they had already been provided for.

Every day that is born into the world comes like a burst of music and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march as thou wilt.—T. Carlyle.

THE ITALIAN MISSION IN RICHMOND

This work was started some years ago to try to care for the many Italians living in this neighborhood who, for various reasons, have been alienated from the Roman Catholic Church and are disposed to look to us for ministry.

Mr. Silvio Biagini, while still a layman, undertook the work which has been, so far, centered at St. George's Mission, services and meetings being so arranged for the Italians as not to interfere with the proper routine of the mission. Since Mr. Biagini has been ordained, the work has grown rapidly in every direction and gives promise of being permanent. Circumstances point clearly to the need of having a separate place for this work, both on its religious and social side.

On the other hand, until it was better established, it did not seem wise to increase the amount on the budget for Italian work, and therefore the Bishop, while very much in sympathy with this new work, advised that it be carried along at present as a special undertaking, supported by its friends, with the view of its regular adoption by the Diocese when it shall have proved its strength and won real promise of permanence. Many devoted friends have come forward for its help, with the result that money has been raised to buy a small corner building in the Italian neighborhood, which is to be fitted up largely by the work of the members of the congregation for services and meetings.

As there was no money regularly on hand for the support of the Rev. Mr. Biagini, he expressed his willingness to earn his own support for the time being by working in a mill in Kensington. He has done this for the greater part of a year with much cheerfulness, and has obtained great influence among his people, so that the work was never more promising than at present. Of course, this condition of things cannot be allowed to go on, and in the near future it is hoped that such a good report can be given of the work that the Executive Council of the Diocese, through its Department of Missions, will be ready to put it on the regular budget for missionary work in 1922.

It should be clearly understood that the present amount of money appropriated for Italian work is all of it needed for the maintenance of the chapel of L'Emmanuel, and that none of it can be used for this new work in Kensington. As soon, however, as the work in Richmond is known and approved by our people, there seems no question that we shall be ready to support it as part of our regular missionary activity. We, as a Church, are likely to have an increasing responsibility towards our Ital-

ian fellow citizens, and we are gaining much useful experience which is teaching us how to do the work in the best way. Meanwhile, the work at Richmond is very earnestly commended to the people of the Diocese, with the understanding that it must remain a "special" for the next year.

PHILIP M. RHINELANDER.

GIRLS' FRIENDLY SOCIETY

During November the usual Neighborhood Conferences have been held in the different districts, the districts conforming as much as possible to the boundaries of the convocations. The usual order is a supper, followed by a social hour, the conference beginning at 8 o'clock. The vice-president for the district presides, the minutes of the previous conference are read, a short report of the work during the past year, and often what is planned for the coming year, is given by each branch; the roll is called, and the meeting is closed by an address by some special speaker.

At the West Philadelphia conference the speaker was Miss Lauder, of the Consumers' League, who spoke on the "Responsibilities of Citizenship." At the Germantown and Chestnut Hill meeting, Mrs. J. Willis Martin explained the Church Service League. At the North

Philadelphia Conference, Mrs. Samuel Bryan Scott took for her topic "Your New Responsibilities."

The conference for the Schuylkill Valley district is always held on Saturday, and begins with a short service in the afternoon patterned after the annual service, as comparatively few of the members from that district can attend that service, which is always held in Philadelphia. This year the conference was held in St. David's, Manayunk, the address given by the rector, the Rev. F. B. Barnett, who brought out the special opportunities of the society for "friendliness" and "service." The evening speaker was Mrs. Edwin Grice, whose topic was "Christian Citizenship."

The conference in South Philadelphia will be held early in the new year.

The G. F. S. was asked to take charge of a special devotional service for women and girls, held in the Church of the Holy Trinity the evening of December 1st, preceding the special conference for women held December 2nd. The speaker was the Rev. Robert W. Norwood, of St. Paul's, Overbrook, who gave a wonderful word picture of the beauty of the Temple and what its service should have stood for, leading to the thought of the beauty of the service which each individual Christian should render.

Mary

(From "The Modernists")

*Fairest of women must have been that maid
To whom the great archangel Gabriel
Announced Messiah. Were there asphodel,
Rue, violet and rose within the glade
Of Mary's vision? Do not be afraid,
The Presence whispered, King Emmanuel
Cometh to earth! His voice was like a bell
Softened by distance, ere its clangour fade.*

*Tender is Gabriel—the lord of birth;
He comes to mothers with white folded wings,
And eyes like pansies misted by the dew;
The little cradle-song a woman sings,
Crooning above her babe, that angel knew
When all the morning stars hosannaed earth!*

ROBERT NORWOOD.

[The Rev. Mr. Norwood is rector of the Memorial Church of St. Paul, Overbrook.]

He has promised; who can hesitate to believe that visions beyond all earthly glory, happiness beyond all human thought, shall be the privilege of the

pure in heart when they are admitted to see "the King in His beauty," to behold "the land that is very far off"? —Malcolm MacColl.

Confirmation Appointments for January and February

January 1.—12.01 A. M.
Holy Apostles' Church, The Bishop

January 5. Wednesday
Evg. Phila.—St. Barnabas Church,
Kensington.....The Bishop

January 7. Friday
Evg. Phila.—Emmanuel Church,
Kensington,
The Bishop Suffragan

January 9. First Sunday after Epiphany
A. M. Phila.—Christ Church, Franklin-
ville.....The Bishop
Evg. Phila.—St. George's Church,
Venango.....The Bishop
A. M. Phila.—St. Matthias Church,
The Bishop Suffragan
Evg. Phila.—Church of the Incarna-
tion....The Bishop Suffragan

January 12. Wednesday
Evg. Phila.—St. Gabriel's Church,
The Bishop

January 14. Friday
Evg. Phila.—Church of the Messiah,
Port Richmond,
The Bishop Suffragan

January 16. Second Sunday after Epiphany
A. M. Phila.—St. Nathanael's Church,
The Bishop
Evg. Phila.—Church of the Good
Shepherd, Kensington,
The Bishop
A. M. Phila.—St. Paul's Church, Ara-
mingo...The Bishop Suffragan

Evg. Phila.—St. John's Church,
Northern Liberties,
The Bishop Suffragan

January 21. Friday
Evg. Phila.—St. John's Free Church,
The Bishop Suffragan

January 23. Septuagesima
A. M. Phila.—St. Simeon's Church,
The Bishop
Evg. Phila.—St. Luke's Church, Kens-
ington.....The Bishop
A. M. Phila.—Holy Trinity Memorial,
The Bishop Suffragan
P. M. Phila.—St. Sauveur's Church,
The Bishop Suffragan

January 28. Friday
Evg. Phila.—St. Clement's Church,
The Bishop Suffragan

January 30. Sexagesima
Evg. Phila.—St. Augustine's Church,
The Bishop
A. M. Phila.—Church of the Cruci-
fixion...The Bishop Suffragan
Evg. Phila.—St. Michael's Chapel,
The Bishop Suffragan

February 4. Friday
Evg. Phila.—St. Thomas's Church,
The Bishop Suffragan

February 6. Quinquagesima
A. M. Phila.—Church of the Covenant,
The Bishop
Evg. Phila.—Church of the Advocate,
The Bishop

A. M. Phila.—Transfiguration Chapel,
The Bishop Suffragan
Evg. Phila.—L'Emmanuello,
The Bishop Suffragan

February 9. Ash Wednesday
Evg. Wyncote—All Hallows Church,
The Bishop Suffragan

February 13. First Sunday in Lent
A. M. Phila.—Church of the Holy Com-
munion, The Bishop Suffragan
Evg. Phila.—Holy Comforter Memo-
rialThe Bishop Suffragan

February 15. Tuesday
Evg. Phila.—St. Elisabeth's Church,
The Bishop Suffragan

February 20. Second Sunday in Lent
A. M. ORDINATION.....The Bishop
Evg. Phila.—St. Matthew's Church,
The Bishop
A. M. Phila.—St. James's Church,
The Bishop Suffragan
Evg. Phila.—All Saints' Church, Moy-
mensing,
The Bishop Suffragan

February 23. Wednesday
Evg. Phila.—Zion Church, The Bishop

February 25. Friday
Evg. Phila.—Prince of Peace Church,
The Bishop Suffragan

February 27. Third Sunday in Lent
A. M. Phila.—Gloria Dei Church,
The Bishop
Evg. Phila.—St. Simon Cyrenian
Church.....The Bishop
P. M. Phila.—All Souls Church,
The Bishop Suffragan

NEW TABLET AT GLORIA DEI

A tablet, in honor of the late Mrs. Eleanor R. Simes, was unveiled in Gloria Dei (Old Swedes' Church) on Sunday, December 5th, at the morning service, at 10.30 o'clock. There was also a special service at 3 P. M.

Mrs. Simes was the wife of the late Rev. Snyder B. Simes, who, for forty-seven years, was the rector of Gloria Dei Church. Mrs. Simes came to the rectory as a bride in 1868, and survived Mr. Simes by three years. She died February 21, 1918.

December 5th was the fifty-second anniversary of the coming of Mr. and Mrs. Simes to Old Swedes', and the vestry placed a tablet on the south wall of the Church, close to the one erected in honor of Mr. Simes in 1916, in memory of his wife, whose association with the Church was so closely linked to his own.

The Rev. Charles E. Betticher, long an assistant to Mr. Simes, later a missionary in Alaska, and now editorial secretary to the Presiding Bishop and Council of the Episcopal Church, preached at the 10.30 service. The Rev. Robert Norwood, rector of St. Paul's Memorial Church, Overbrook, whose family were close friends of Mr. and Mrs. Simes for many years, preached at the 3 o'clock service.

ST. MARY'S MISSION, CHESTER, PA.

Our chapel seats 24 people, and Sunday after Sunday these seats are all occupied. We are compelled to turn away the boys who attend our social activities because our space does not permit us to admit the large numbers that attend. On the eve of Thanksgiving Day over 70 children and adults attended our special services and lantern entertainment. I was compelled to turn away many, and yet we were so crowded that one woman almost fainted. This obtains whenever we have anything special. It is absolutely impossible for us to do anything more at St. Mary's in our present quarters. When I ask people to attend they ask, almost invariably, "Where are you going to put me—the last time I was there I was uncomfortable"?

There are six colored Methodist churches here in Chester, five Colored Baptists, one Presbyterian and three others. These all have buildings to accommodate all who attend. We are the only people who worship in a small room. Naturally the other people make fun of our members. This hurts our people, and also retards any other progress we could make.

(Signed) E. ELLIOTT DURANT.

CLERICAL CHANGES

The Rev. George Mair has entered on his new duties as rector at St. Stephen's, Bridesburg.

The Rev. Henry Paynter, formerly of St. Stephen's, Bridesburg, has entered upon his duties as rector of St. James' Church, Bristol.

The Rev. H. L. Hannah, formerly of the Holy Communion, has become rector of All Saints, Norristown.

The Rev. C. W. Schiffer, formerly priest in charge of Holy Trinity Church, Lansdale, has accepted the appointment as priest in charge of the mission of the Holy Comforter, West Philadelphia.

The Rev. Gibson Bell, who has been in charge of All Saints' Church, Wynnewood, for the last year, has been elected rector of the parish.

CHRIST CHURCH HOSPITAL CHAPLAIN

The Rev. Richard C. Searing has been appointed the resident chaplain at Christ Church Hospital. He and Mrs. Searing have entered into residence there, succeeding the Rev. R. H. Barnes, deceased. Mr. Searing is a retired clergyman, who comes to his present position highly recommended, and has been warmly welcomed.

Her Five Dollars

Written for THE CHURCH NEWS by Leigh Mitchell Hodges

Some of it she had saved in pennies, dimes and nickles through many months, urged on by that thought of Christmas which begins to bud in the child heart when the first gold leaves swirl down from the earliest trees to turn.

She has a fine heritage. She has learned the joy of giving while yet a little girl. She cannot understand it any more than we grown folks understand it, but she knows that the only way to get is to give.

Some of it was given her by a dear friend, to get something for her room. All told, the sum amounted to \$5.20—and Christmas was three weeks away.

At the dinner table she had heard the folks talking about those millions of cold, hungry children in Europe who will not be in Europe next year unless we, who have more than we need, send them food and clothing. Quietly she listened to many words of what this one would like to do and what that one was planning to do—and after the meal was over she went upstairs.

A little while later she came down again and handed her father an envelope.

"There are two one-dollar bills and you count the rest and see if it isn't three dollars," she said. "I want you to send that five dollars to the *Literary Digest* for Governor Hoover to spend for some little child over in Europe."

"But isn't that all you have?" was asked of her.

"Oh, no; I've got twenty cents left, and that will be enough for me."

I cannot imagine to what governorship she had elected Herbert Hoover, though perhaps in the exercise of the suffrage lately won by her sex she had made him governor of that human state of

good will without which the world so quickly would wither.

If somewhere there be great gates of pearl that open to a city paved with gold, wherein is everlasting light, I wonder Who will be at that gate-way to welcome Herbert Hoover when he comes! I wonder what will happen to him if all the millions he has helped then crowd forward to touch his hand! I wonder if some foreseeing spirit of fate whispered to his mother the name he bears, so his initials might stand for Helper of Humanity as well as Herbert Hoover!

I have another wonder, too.

I wonder how many children in Europe would stay hungry and shivering if each of us in this land of plenty were to share with them what we have, even in one-tenth or one-twentieth the ratio quietly chosen by this little girl!

And I wonder how many American homes—warm and bright and filled with the promise of food and fun—can hope for a really happy Christmas unless dwells therein the consciousness of having shared something with those millions of little ones who, all blameless, are at this moment bearing the heaviest burden of the great war; the heaviest burden human beings can bear—the weight of the cold hand of death.

All ye whose blessing it is to be empowered to think only in terms of life and love and laughter; all ye, fringed by fields which during these past few months have overflowed with food and the wherewithal for raiment, and whose homes for the most part bear no mark of the madness of war—hear ye not a far-borne voice saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done unto Me"?

How swift we would be to give if

He, who was the Child of Bethlehem, were to come among us asking for them! How wonderful a Christmas then would light up those despairing lives, and what great gifts would come to us because of our giving!

Well, He is here—here in that wonderful way which makes it possible for Him to sit with all of us at table tonight, and dead, indeed, is the heart which cannot hear His voice asking us to share the much we have with those from whom everything has been taken, and whose only hope now centers in our homes.

One needs not to live long in order to learn the relative worthlessness of material possessions. One needs not to give much in order to prove the profit that comes from giving. But this is certain—if there be anything certain—that there never has been a finer opportunity for learning this lesson and proving this fact that now is offered to us through the need of these little children.

*They are too weak to call,
So He calls for them;
Let us be swift to answer
Ere they fall.*

[THE CHURCH NEWS is very grateful to Mr. Hodges for writing his touching plea for the children of Europe—long, long lines of God's little ones, many, many of them orphans, with wan faces and wasted bodies. I know the great heart of Herbert Hoover, because I saw what he did in Belgium. I also know what the *Literary Digest* did, because I saw hungry thousands eating bread made from flour sent to them by the readers of the *Digest*. Today's cry of the children of Europe is a cry that comes across the deep to you and to me. —J. M. B.]

READ THE CHURCH NEWS

May I ask you to read carefully, and to consider with interest, whatever of information comes to you about Church life and work—outside or in the parish. This paper is too brief, too small; read THE CHURCH NEWS for information of institutions and congregations in the Diocese; read the "Church at Work," because it is your Church, your work. If you can—get the Churchman or the Living Church every week.—The Rev. Irving A. McGrew, in *The Star*, the parish paper of the Church of the Epiphany.

FORGIVE! FORGET!

Forgive! Forget! It is the nobler part,
These are the only cures for heartache
ills;
These are the graces of the strongest
wills;
These are the powers of the humblest
heart.
Ah, spend them ere Love's moment shall
set.
Forgive! Forget!

—Exchange.

The best way to make sure of tomorrow's strength, is to put our whole strength into the task of today.—H. R. Haweis.

The greatest tribute to the necessity of religion is, that it survives its outworn forms; the greatest proof of the essential truth of Christianity is, that in spite of the twaddle talked every Sunday in the name of Christ, Christianity is still alive.—H. R. Haweis.

You never can have too strong a will, but the trouble is we do not give that strong will up to God, to make it a vessel in which God can and will pour His Spirit, so as to fit it to do splendid service for Himself. Does not God give us all good gifts to enjoy? But the reality of the enjoyment is in the giving back.—Rev. Andrew Murray.

The Fifth Synod of the Province of Washington

Report of the Delegates from the Diocese of Pennsylvania

1. Place and Dates of Meeting

The Synod was held in the parish house of St. Paul's Church, Norfolk, Va., on November 16th-18th, inclusive, 1920, during which dates delegates from the Woman's Auxiliary, Girls' Friendly Society, The Daughters' of the King, The Guild for St. Barnabas for Nurses, and the Church Periodical Club, also held their meetings in Norfolk.

2. Object of the Synod.

The particular business of the Province is to more fully consider that part of the Church work that has to do with missions, religious education, social service and kindred subjects in all their branches. It has practically no financial or legislative function, these being reserved to General Convention.

3. Composition of the Province

The thirteen Dioceses established in the States of Pennsylvania, Delaware, Maryland, Virginia and West Virginia, and the District of Columbia, comprise the Province of Washington, which thus includes thirteen Bishops, one Bishop Coadjutor, one Bishop Suffragan and fifty-two clerical and fifty-two Lay Deputies, and also some thirty-eight *ex officio* members. There were in attendance eleven Bishops, one Bishop Coadjutor, one Bishop Suffragan, about fifty clerical and about thirty-four Lay Deputies, and several of the *ex officio* members. The Diocese of Pennsylvania was represented by the Bishop Suffragan, Rev. Dr. Caley, Rev. Mr. Medary, Rev. Dr. Prevost (elected by our delegates to fill one of the two vacancies in the clerical delegation) and by Mr. White.

4. The Program

The three days' program was carefully arranged to include all the subjects that should be considered, kindred subjects being grouped together, and the business meetings were wisely interspersed with religious sessions and social gatherings had in conjunction with the women's organizations.

5. Matters Considered

In order to keep this report within reasonable limits, these matters must be

considered in a most general way and under a general grouping.

(a) Lambeth Encyclical. That part that had to do with Church unity was ably presented by the Rev. Dr. Manning, of Trinity Church, New York City, in a sermon at the opening service, he calling particular attention to the fact that it did not conflict in any respect with the Concordat, and expressing the view that the Encyclical was drafted in the wisest manner to procure Church unity.

(b) Missions. Those in China, Liberia and at home, were presented.

(c) Church Unity. The report of the work of the committee sent to Europe, set out the difficulties of the undertaking and the efforts made to bring into communion with us the churches of the Czecho-Slovaks, Rumanians, and other nations.

(d) The religious education of boys and girls at home, in the Sunday School, in public, private and boarding schools, in the colleges and in the seminary, was considered in the prepared reports and papers submitted by several chairmen of committees or speakers.

(e) The Church's commission on recruiting, training and admitting men to the ministry, made its report.

(f) The Provincial Fund for the Education of Service Men for the ministry was reported on, with recommendations.

(g) Delinquent Children (when so found by a Juvenile Court). With the causes of their being such, and the Church's opportunity to remedy the same.

(h) Social service in all its varied bearings on Church work, including the need of using parish houses as community centers.

(i) Matters connected with the Women's Auxiliary and other societies belonging to the Women's Section.

(j) The Nation-Wide Campaign. Difficulties in connection therewith were considered, and resolutions of suggestion were passed, and the plan, as a whole, endorsed.

6. The Atmosphere

The meetings of a Province differ exceedingly from those of a Diocesan Convention, because of the fact that the Bishops and clergy outnumber the laity. The chairman of practically all committees are Bishops, and most of the legislative, as well as the ecclesiastical work, is originated and controlled by them. It is very important for the lay delegates to attend these Synods, and if for any reason unable to attend them, notice should be given early of this fact that alternates may be substituted. Otherwise, the laity's views on the important matters considered (as above set out) will not receive proper consideration.

As a majority of the members of our Synod are clerical, in any vote held under our present By-Laws, the clerical members would always be able to outvote the lay, even when voting by orders.

7. Hospitality

It would not be fitting to close this report without an expression of appreciation of the most hospitable entertainment we received during our stay. The delegates were put to no expense whatsoever. We were either entertained in homes or else at hotels at the expense of our hosts. This cordial entertainment on the part of the good people of Norfolk, helped to make us realize all the more the value of the meetings of the Province. Six of the delegates were unable to be present, namely, Rt. Rev. P. M. Rhinelander, D.D.; Rev. G. G. Bartlett, D.D.; Rev. J. DeWolf Perry, D.D., and Messrs. Beury, Bonnell and Frazier. On the last day of the Synod, as the Rev. Jules L. Prevost was in attendance, we elected him to fill one of the vacancies. We submit this report on behalf of our Diocese.

THOMAS J. GARLAND,
L. N. CALEY,
M. M. MEDARY,
JULES L. PREVOST,
WILLIAM WHITE.

Philadelphia, November 22, 1920.

A DAILY PRAYER OF PERSEVERANCE

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service. Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

REPORT FROM MR. GOOSTRAY'S FIRST SUNDAY IN HIS NEW PARISH

Mr. Goostray says that his first Sunday in his new parish (St. John's, Kensington) was everything heart could wish. Over 400 people, both morning and evening, and a Sunday School that packed the Church, including the gallery,

and the heartiest good-will manifested on every side.

The vicar told him that our thoughts were with him a great deal during the day, and he reciprocates by saying he thought about as much of us as he did of the actual congregation before him as his first day there proceeded.

Our good-will certainly follows him.—
From the Mediator Leaflet.

Forum of Opinion on Church Music

Letters intended for this page should be addressed to "Praecentor, Room 8, Church House, Twelfth and Walnut streets."

So many letters have been received for the Music Forum that it is impossible to publish them all in full, so excerpts only are printed.

We regret Mr. Samuel J. Riegel's recent illness keeps him from giving us his views on many topics on which he has definite opinions. He writes, however, that he believes this Forum, properly contributed to, "would be of inestimable value to Church musicians of the Diocese."

"I have had several letters written in my mind, but in thinking over what I have to say regarding how Episcopal Church choirs should be directed, I really think that in such a city of churches as Philadelphia, with the numerous excellent and successful organists and choirmasters there are here, my voice would lack authority.

* * * * *

"There is one thing I will say, however, as my private opinion regarding music in the Episcopal Church—the Church in which I was brought up and whose traditions I greatly value and for which I have an instinctive respect, and that is that I object very strenuously to a whole lot of miscellaneous music by violinists, cellists, harpists, etc., very usually imperfectly rehearsed, being interspersed through a form of service hallowed by long usage and of most dignified form. Especially where there is a rector who is a real preacher, is it distressing to me and to many others I know of to have their sensibilities disturbed and the exalted mood induced by a powerful and inspiring sermon largely dissipated by poor music coming immediately after. If you would care to have me write something along this line for publication, I should be glad to do so.

"E. EDMUND EDMUNDS."

(We shall be glad to have further contributions from Mr. Edmunds in line with his suggestion.)

"My whole heart and strength is given to the music of our Church. I would love to see the subject enlarged upon in your paper. I have traveled abroad and studied in St. Paul's, London, and at Ripon, Cambridge, and heard all the best choirs in England—and spent weeks in the London School for choristers, under Mr. James Bates. I am laboring for the highest ideals at St. Mark's. Some of my twenty years' experience might be interesting to your

readers. When you want boy choir observations let me know.

"I will begin now by becoming a subscriber to your splendid paper.

"LEWIS A. WADLOW."

(By all means, Mr. Wadlow, let us have some choir boy observations.)

"I think the idea of having a regular department devoted to Church music a very good one indeed. I think it can be done in a very satisfactory way by having Church organists, choirmasters and others, who are thoroughly versed in Church music, contribute from time to time. And I think it can be made a most desirable item for THE CHURCH NEWS. Anything that I can do will be done most happily.

"ALBERT T. GARDNER."

(Mr. Gardner can send us observations embodying his opinions on any phase of music in the Diocese. We shall be glad to find room for his contribution to the Forum.)

(Mr. William P. Bentz, of the Chapel of the Mediator, Fifty-first and Spruce streets, writes us at very generous length, and we wish we had space for his whole letter. We select his observations on matters which seem to have general interest.)

"There is bound to be a wide gap between our ideals and what we are actually able to accomplish, especially with the handicaps in one form or another which exist in our churches today—volunteer choirs, and, as a rule, irregular attendance, poor acoustics, lack of funds, etc.—but I think that great improvements could be brought about in the unity of our services if we only gave more thought to it. Personally, I am very fond of the choral service; I think it is very beautiful; but rarely can a congregation take part in it. A service conducted by a choir (however perfectly it may be rendered) with the congregation as audience, to my mind loses its most vital force, and a congregation under such circumstances is bound sooner or later to become apathetic to the real religious significance of the service, and the minister's job is made twice as hard. I firmly believe that the congregation should be encouraged to take an active part in as much of the service as possible. Of course there are congregations that change very little, and in time become well grounded in the service and take quite an active part. I have been in such churches, but in the average city church the congregation usually takes the attitude of an audience, and even in the hymns,

which are essentially for the congregation, I have frequently seen less than 50 per cent. of the people taking part, and in familiar hymns, too. Wouldn't it be wonderful if every single member would join heartily in the singing of all the hymns, singing the harmonies of their respective voices. This, of course, would necessitate the distribution of the complete hymnal in all the pews, and we hope to accomplish this shortly at the Mediator. I am of the impression that this is not generally the practice in the majority of churches, but I am sure if it could be done generally it would do much to improve congregational singing, and increase enthusiasm. This brings me to the subject of the new hymnals. I have recently gone over the new Pension Hymnal and the new Hutchins Hymnal with the idea of their general use in our Church and I have come to the conclusion that the first one is not to be compared with the Hutchins book. The Pension Hymnal has discarded many of the finest choral settings of all time, and in their place have substituted some newer ones that are decidedly inferior. Some of the Plain Song adaptations are absolutely impossible, and the arrangement is very poor. The new Hutchins book, while losing some of the good points of the old one, is a very good book, and I have recommended the purchase of 400 or 500 of them for our congregation as soon as funds are available. As soon as this can be accomplished we are going to make a special effort to develop our hymn singing. Of course, every one has their own idea of what a good hymn tune is. My idea of the ideal hymn is such tunes as "Duke Street," "Coronation," "Laudes Domini" (Barnby), "Lauda Anima" (Goss), "Ewing," of course "Materna," and of the special ones the good old "Adeste Fidelis" and "Worgan." There are hosts of fine ones among the shorter ones that are always favorites, but I can not see the value of hymns with obligatos or solos, or instrumental interludes, except for special occasions—not for congregational singing. Such tunes as "Christian Soldiers" (Fuller), "Crusader" (Whitney), or "Come Unto Me," of Dykes, are not good congregational hymns, and I think they are more likely to discourage congregational singing than help it. In the choral mass or communion service I have never yet heard of a church in which the congregation took any part in it, except to listen, although many of these settings are wonderful works. I must confess I should like to be able to do them, but I still feel that the congregation should take part. The Te Deum seems to be the bone of contention in most churches.

It is a beautiful canticle and has been set to very beautiful music in most cases, but it is too long, and it is rare that a congregation is familiar enough with the different settings to be able to join. I have had some settings when I was at St. John's, Lansdowne, that my congregation was able to sing, and they did; but interesting settings of this kind are rare, and immediately a solo comes along every one drops out. The old Noah's Ark, "Benedicite Omnia Opera," has never met with favor during my experience, either by a choir or congregation, and its religious meaning is often lost in the ridicule of the folly of its expressions as they appeal to our modern minds. The Jubilate, Benedictus, Magnificat and Nunc Dimittis, are all good settings, and even in anthem form I have frequently had congregations join most heartily, but there should be some good substitute for the Te Deum. I believe this was attempted at the last General Convention when they selected the Benedictus es Domine; but I am surprised that a body of learned men, supposed to be up-to-date and wide awake, in this twentieth century of ours should have selected such a monotonous, uninteresting thing as that, and am not surprised that composers are not falling over themselves to turn out musical settings of it. I hope that some day some one will light on something that has some real appeal to it which can be used as an alternative with the Te Deum.

"We are trying to have at the Mediator Chapel a well-balanced uniform service in which every member present has a personal interest, and takes an active part, at the same time developing the choir and organ work up to the highest point of artistic efficiency.

"I didn't realize I was writing so much.

"I think you have started a good thing. Wishing you success, and assuring you of my interest, I am,

"WILLIAM P. BENTZ."

"I have read with interest the marked copy of the November issue of THE CHURCH NEWS which you kindly sent me. I believe that a department devoted to Church Music would be of much benefit and do good. I will gladly contribute to the department from time to time. I wish that my busy life would enable me to make this contribution regularly.

"RALPH KINDER."

(Here's the department, Mr. Kinder. Let's have what you can send us, for "Praecentor" is a good friend of yours and admires you greatly.)

"To me the whole subject of Church Music seems easy of solution. The

difficulties are mainly due to approaching it, as it were, from the wrong side, and directing it through the wrong agencies. The Canon Law properly places the control of the music in a Church in the hands of the rector or parish priest. A good organist and choirmaster recognizing this principle, rarely fails to get sympathetic support from his spiritual head. This is specially true, in my opinion, in 'Catholic' parishes, where, as a rule, the finest music is sung and where rector, choirmaster and choir seem to have somewhat of the same ideal. In these parishes music is offered up as an act of WORSHIP to Almighty God, not as an artistic treat for the people. The whole thought is to make the music one of praise primarily. It is 'objective,' not 'subjective.' It is the united musical offering of the congregation whether or not the people sing the various parts or devotionally assist by silently listening to the singing of the choir. The Mass, 'the Lord's Own Service,' is the great objective. Next is the rendering of the Magnificat and Psalter at Evensong. From the first I have the happy experience of being in perfect accord with the rector of Saint Alban's, where I hold position, in the ideals that obtain. For the Mass on festival days we have the music of such masters as Gounod, Schubert and Mozart, and for ordinary Sundays such works as those of Martin, Stainer, Tours, Eyre, Cruikshank and the like. At Evensong we use the ancient chant of the Church, 'Plainsong.' Whether it be the Mass, or Evensong, whether it be anthems or hymns, no poor music is ever permitted at Saint Alban's. The best is always chosen, but always within the compass of the choir. As to the tone, quality and general perfection of the music, it would not do for me to say, but I might use the scriptural phrase 'come and see.'

"As to the relative merits of a 'mixed' choir and one of men and boys, it is too controversial a question to enter upon. It largely depends upon one's material and resources. All things being equal, however, I think that any priest or organist who will take the trouble to overcome the difficulties, will find that there is no comparison between the two; that the choir of men and boys is by far the best. Only by the use of boys can you get what some call the 'sexless tone,' so beautiful in Church music.

"Personally, I never had any difficulty in getting boys nor in holding them, nor in making them love the Church. Their behavior is largely due to the 'attitude' of the clergy and the 'atmosphere' of the Church. For instance, the reverent and devotional behavior of the men and boys at Saint Alban's is

marked. But the clergy would not permit anything else, and the very Church building seems pervaded with the spirit of religion.

"Congregational singing, I believe to be a 'delusion and a snare.' One may worship through the singing of the choir as one worships through the work of the priest. Few know how to sing, some do not wish to sing; some would resent my 'tempo' chosen, and some would never get on the right 'key.' My thought seems to be that most of the clergy whom I have known neither encourage nor discourage congregational singing, letting them do as they please; but rather teach and train the people to have the true idea of music as an auxiliary act of WORSHIP; to be 'objective,' not 'subjective,' and by thus being sung for the Glory of God, giving all the more real, religious joy and pleasure to those who sing or who listen.

"D. ARTHUR ROMBOLD."

(We believe that Mr. Rombold's comment on Congregational Singing will be answered by some who do not agree with him.)

EDUCATIONAL NOTES

Monday, January 3rd, at 2.30 P. M., and Wednesday, January 5th, at 10.30 A. M., the Normal Mission Study Classes will open.

Subject—"The Church and Her Task." Text-book—"The Survey."

Leader—Mrs. Henry A. Pilsbry. Register now.

Thursday, January 13th, at 2.30 P. M., monthly meeting of Parish Educational Secretaries.

DIOCESAN EDUCATIONAL DAY

Thursday, January 20th, Church House, 8.30 A. M., celebration of the Holy Communion.

9.30 A. M., Diocesan Breakfast, initiated 1918, with 60 present; 1919, 80 present. Let us make it 100, at least, in 1920. Tickets to be bought at the Educational Room.

10.30 A. M., Classes.

12, Noon, Intercession and Instruction by the Bishop.

2 P. M., Conference.

3 P. M., the Message of the Survey, by members of the Normal Class-Children's Chorus.

The day has become a feature in the life of the Diocese. Don't forget it; talk about it. Come yourself and bring others with you. Be sure your parish is represented. Invite your rector.

City Mission

The City Mission holds a Staff Conference, together with its affiliated societies, the Church Mission of Help and the Society for Promoting Church Work Among the Blind, on the first Friday of every month from 2.30 until 4 o'clock. These conferences are attended by a number of visitors, and are very hospitably inclined towards fellow workers in any society devoted to civic welfare. Every department of the City Mission is represented in this conference, reported on monthly, and the reports are not, by any means, merely statistical, but highly favored and full of human interest. Difficult cases are presented for general discussion and, at times, their conduct voted on. Matters of peculiar and unusual interest are delegated to committees and reported on from time to time: such a question, for instance, as the results of religious work among the insane.

The City Mission has been offered space in the regular issues of THE CHURCH NEWS to present its current doings to the Diocese.

The following notes are taken from the December conference, above described:

The Relief and Sick Diet Departments report, for the month of November: 786 visits, 77 grocery orders, 689 quarts of milk, 359 garments, 18 pairs of shoes, 61 tons reduced price coal, 28 widows listed for free coal, rent paid for three families, 200 Thanksgiving baskets, 5 persons baptized. During the month there were applications from 115

new families and 21 recurrent families.

Several stories were told by individual visitors, illustrating the gratitude of some of our families for the service rendered by the City Mission. One old woman, who came to get a Thanksgiving basket, after hearing the address at the service decided that she would give her basket to a widow with five children who needed it, she thought, more than she did. Needless to say, she afterward received a basket for herself.

Another family, one for which we have been paying rent, supplying coal and milk, and securing other help through the co-operation of Church, friends, and other organizations, has reached the place where they paid back \$5.00 of the money we had given for rent, and are hoping this month to pay their own rent.

The Missionary Department reported 328 visits to institutions, 6403 persons visited in institutions, 95 Sunday services, 80 week-day services, 20 public celebrations of Holy Communion, 89 private celebrations, 18 baptisms, 13 burials.

Among the items of special interest was the baptism of a man at the Eastern Penitentiary, and another man at the Rush Hospital, who had little or no religious affiliation before. There was a specially interesting and inspiring service at the Penitentiary on Thanksgiving Day, with 250 men in attendance.

Probably the best place to spend Thanksgiving Day is the Philadelphia

Hospital, where treat succeeded treat, beginning with the 20th of the month and lasting through Thanksgiving Day. Because of an over-zealous cleaner, who removed part of the old flag when attempting to remove the dirt, they had a new flag in the chapel on Thanksgiving Day.

At Sleighton Farms fifteen girls were prepared for baptism by Deaconess Pew, of the City Mission Staff, and were baptized during the month by the Rev. Harry Ransome, rector of Christ Church, Media.

The report from the Home for Convalescent Women, at Oakbourne, was, as usual, full of spice. The hostess told of the Thanksgiving Day service, followed by an abundant Thanksgiving dinner, and the pathetic attempt of the well-fed guests to portray the sufferings of the destitute in a little play called "The First Thanksgiving." The latest addition at Oakbourne is a new orchard, consisting of 88 apple trees, 88 peach trees, 25 grape vines, 50 rhubarb plants, 100 raspberry bushes, 100 wine berry bushes.

During the month, the Clothing Department received 674 garments, and distributed 701 garments.

The Employment Bureau reported 70 applicants for work, 8 permanent positions secured and 34 temporary jobs.

There was nothing special to report of the Home for Consumptives during the month of November, but we will hope to hear from that institution at our next Conference.

ST. MARY'S, WEST PHILADELPHIA

Meetings Planned to Arouse Keener Sense of the Church's Mission

The octave of the Epiphany has been set apart in an endeavor to arouse the members of St. Mary's parish, West Philadelphia, to a keener sense of the Church's Mission. Meetings will be held each evening at 8 o'clock. The speakers will be as follows:

Thursday, the 6th, Bishop Rhinelander.

Friday, the 7th, Doctor Jefferys of the City Mission.

Saturday, the 8th, Dr. G. L. Richardson, vicar of the Diocesan Church of St. Mary, who will also preach at the 11 o'clock service the following day.

Sunday evening, the 9th, Rev. A. J. Arnold, formerly rector of this parish.

Monday, the 10th, Mr. A. J. County will speak at the Men's Supper.

Tuesday, the 11th, Rev. Dr. Potts, of Shanghai.

Wednesday, the 12th, Dr. John Wood, of the Church Missions House, New York.

Thursday, the 13th, there will be a general meeting of the parishoners.

SUNDAY SCHOOL ASSOCIATION, WEST PHILADELPHIA BRANCH

Daily religious instruction in Philadelphia's public schools was favored by representatives of twenty-one West Philadelphia churches at a meeting, on December 7th, of the West Philadelphia branch, Sunday School Association, Diocese of Pennsylvania, held in the parish house of St. Phillip's Church, Forty-second Street and Baltimore Avenue.

Incorporation of this instruction into the public school curriculum was recommended in a resolution, passed by the association, which will be sent to the inter-denominational committee. The active co-operation of the body was offered to the committee, which they commended as paving the way.

Among the speakers favoring the resolution were the Rev. Phillips E. Osgood, Chapel of the Mediator; the Rev. John A. MacCullum, Walnut Street Presbyterian Church; the Rev. William S. Mitchell, Calvary Methodist Episcopal Church; the Rev. A. Pohlman,

Temple Lutheran Church, and Samuel B. Fares, secretary general of the County Sunday School Association.

Officers were elected as follows: President, the Rev. Albert E. Clay, Redemption; vice-president, the Rev. Phillips E. Osgood, Mediator; secretary-treasurer, E. Tracy Tobin, St. Phillip's.

Executive Committee

The Rev. Fred. E. Seymour, chairman, St. Phillip's; the Rev. Joseph Manuel, St. Barnabas; the Rev. John A. Richardson, St. Mary's; Miss Mary Cosh, Church of the Saviour; Miss Mary McKinley, Mediator.

Delegate to Commission of Church Schools

Walter E. Kalmey, Epiphany.

With God it is impossible that anything, how small soever, if only it be suffered for God's sake, should pass without its reward. Be thou, therefore, always prepared for the fight, if thou wilt have the victory.—*Thomas à Kempis.*

A SCHOOL OF RELIGION

A week day school of religion, in which for two weeks earnest students followed out a consecutive and intensive course of instruction in the Knowledge of God—that is really what the Teaching Mission came to be. With a faculty of four, the Bishop, as principal, and Doctor Richardson, the Rev. Samuel B. Booth and the Rev. Sidney W. Creasey assisting him, with an attendance averaging something over one hundred persons a day, the school held thirty sessions, aggregating about seventy-five hours of instruction. It is easy to see that this means much more than the work an ordinary Bible class does in a year, and in the Mission there is the advantage that the lessons follow continuously day by day, instead of being a week apart.

The people who came to the Teaching Mission at the Diocesan Church, during the first two weeks in Advent, represented many parishes, and some of them no parish at all. They came in from Kensington, Germantown, Darby and West Philadelphia, as well as from the central and southern parts of the city. A few even came from outside the Diocese. They were of all ages, classes and occupations. It is evident that the influence of the mission will be widespread, and the experience of those who attended points to two conclusions: First, that when we get a Cathedral such courses of instruction ought to be a regular and normal part of the work, carried on from year to year, for the better grounding of our communicants in the meaning of their religion, and for the enlightenment of those who do not know, but would like to know what religion means; and, secondly, that similar missions might well be held in other parts of the Diocese, possibly for a shorter period of time, but carried on in much the same way, not, of course, to displace the Preaching Mission with its emphasis on repentance and conversion, but to supplement it.

The Bishop's courses, given during the two weeks of the Mission, on Helps to the Knowledge of God, revealed his extraordinary gifts and equipment as a teacher even to those who had often before had the privilege of listening to him. Beginning with the great principle that the key to the knowledge of God is obedience to His will, he went on to discuss Prayer as the point of contact with God, the Bible as the text-book of the knowledge of God, the Church as the meeting place, and the Sacraments as the nourishing and cleansing of the members of the Body through participation in its life.

Many questions were dropped in the question box, and were given straightforward and lucid answers. Many requests for prayers were sent in.



DR. CALEY GOING TO OAK LANE Will Assume the Rectorship of St. Martin's

January, 1893, the Rev. Llewellyn N. Caley, coming here from New York, became rector of the Church of the Nativity, at Eleventh and Mt. Vernon streets, and the parish soon began to manifest new life spiritually, financially and materially. For with the hearty co-operation of the members, the Church was renovated on the outside, decorated on the inside, new lighting installed, new furniture placed in the Church, new pews in the Church, and a rectory purchased. The young rector realized that if the Church was to remain where it was, an endowment fund was needed, so he started one which now amounts to \$90,000, including a special endowment for the Sunday School of \$5000. A new organ was placed in the Church in 1900, and the choir vested.

In 1909 St. Jude's Church combined with the Church of the Nativity, and with the money secured from the sale of St. Jude's, the Church was encased with granite, a new chancel was built and a new roof placed on the Church. A handsome parish house was erected by Mr. John E. Baird, on land purchased by the congregation, who also furnished it.

So that, beginning twenty-eight years ago with a Church whose property was stated in the Diocesan Journal as being worth \$30,000, Doctor Caley leaves a parish which the Diocesan Journal states to be worth, in real and personal estate, nearly \$300,000, or an increase of a quarter of a million dollars.

Doctor Caley has always manifested an enthusiastic interest in the work of the Diocese, which has recognized his services by electing him deputy to the Provincial Synod, delegate to the General Convention, and member of its

Executive Council, while a few years ago the North Convocation elected him their Dean.

He will become rector of St. Martin's Church, Oak Lane, succeeding the late Rev. Walter Jordan. Doctor Caley will assume charge at St. Martin's on Sunday, January 2nd.

News Notes

A new branch of the Junior Brotherhood of St. Andrew has been formed in the parish of the Church of the Redemption, to be known as Junior Branch B., composed of boys between the ages of 12 and 15.

The following have been elected vestrymen of St. Peter's Church, Germantown: Mr. Robert T. McCracken, succeeding Mr. Edward A. Groves, deceased; Mr. E. Perot Bissell, succeeding Mr. William S. Lloyd, deceased.

Archdeacon Neve, of Ivy Depot, Va., head of mountain missions in Virginia, preached, on December 5th, at the Church of St. Jude and the Nativity.

More than 1000 persons viewed the Church Farm School exhibit at St. James' parish house, on December 7th and 8th.

The annual manger service, "The White Christmas," was held on Sunday afternoon, December 12th, in the Sunday School building of the Church of the Holy Apostles. "Giving at Christmas time instead of merely receiving," is the motto of the service.

The Rev. Albert Holt, rector of Christ Church, Sixth and Venango streets, has issued some attractive printed matter in his campaign for attendance.

May I ask you to read carefully, and to consider with interest, whatever of information comes to you about Church life and work—outside or in the parish. This paper is too brief, too small; read THE CHURCH NEWS for information of institutions and congregations in the Diocese; read the "Church at Work," because it is your Church, your work. If you can—get the Churchman or the Living Church every week.—The Rev. Irving A. McGrew, in The Star, the parish paper of the Church of the Epiphany, Germantown.

Report of the Executive Office

During the last month several events of general interest have occurred. Mr. Hutton Kennedy has courteously offered to assist the secretary in the matter of making appointments of speakers for the different parishes, and will, for the present, continue to take charge of such assignment.

Mr. Thomas B. Stockham, of Morrisville, Pa., has volunteered to assist in the organization of a Nation-Wide Campaign with its accompanying meetings and canvass in any parishes which desire assistance in such organization. Requests for his assistance may be sent to the executive office.

Two charts, intended to show the financial records of each parish, have been sent to all parochial clergy, with the request that the proper figures be filled in and the charts hung in the vestibules of the various churches and missions; it is hoped that they may be a continuing lesson to the members of our churches with references to their financial obligations, both for parochial and for missionary contributions.

Two sets of service pledge cards have been sent to the rectors, one pledging the signer for new service in the parish, and the other pledging the signer to new service in the Diocese. The Diocesan service pledge cards are to be returned to Mrs. Frederick Howland, Church House.

Several of the departments have important work under way. The Department of Institutions is formulating an important definition of Diocesan institutions. The joint committee of the Departments of Institutions, Missions and Finance is considering the matter of appropriations to our Diocesan institutions for the year 1921. The Department of Property is investigating the matter of insurance on Church properties; a form of insurance report has been sent to the accounting wardens, and on the basis of replies received the department will later consider what is the best remedy to apply to the serious condition resulting, both from under insur-

ance and also from coinsurance clauses.

A considerable number of parishes which did not last year take part in the Nation-Wide Campaign are having parish meetings and canvasses this year. A number of parishes are making definite effort to see that their total contributions for missions for the year 1920 reach a figure at least two and one-half times the figure reported by the parish for the previous year. The treasurer has been for several weeks receiving increased contributions, apparently due to the Episcopal Hospital collections, which promise to be substantially in excess of last year's. It looks as if the total gifts of the Diocese for missions would, roughly, approximate the \$600,000 which was estimated as far back as this year's Convention.

When the full reports for the year are in, it will be possible, and, indeed, necessary, to consider further the proper distribution of the General Fund between the Diocese and General Missions. At the moment this fund is divided in the proportion of 50.93 per cent. to General Missions, and 49.07 per cent. to Diocesan Missions. This division is, however, more or less arbitrary because based upon two arbitrary figures, *i. e.*, the allotment to the Diocese of \$677,000 as its annual share of the general budget of the Church, and the more or less arbitrary allotment for Diocesan missionary undertakings of \$652,333. It would seem as if in the new financial program of the Church, the existing scale of gifts to General Missions and to Diocesan Missions must be first maintained, and then any excess over previous years divided between General Missions and Diocesan Missions on some agreed basis. It would seem as if this were a more scientific way of reaching the ultimate result than the somewhat hit or miss method of reaching a distribution proportioned to arbitrary and unrealized general and Diocesan budgets.

(Signed) REYNOLDS D. BROWN,
Executive Secretary.

O God, who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ, grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Every dogmatic expression, every form of ceremony, becomes even as the husk of the acorn in June; but you must not strip it off too soon; it is there to protect the living germ of the

new oak; it will drop away of itself, it has its use; let it alone.—H. R. Harveys.

How wonderfully beautiful is the delineation of the characters of the three Patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God," Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God.—S. T. Coleridge.

ST. ANDREW'S CHAPEL

Ogontz Avenue, near Jenkintown Road,
McKinley, Pa.

With the approval of the rector of the Church of Our Saviour, Jenkintown, the Rev. John M. Groton, an effort has been made recently to reopen St. Andrew's Chapel, McKinley, and to gather once again those interested in the work, and to have it a working unit in the Diocese. On Sunday morning, October 31st, the first reopening service was held, with a view of giving the people the impression (and a true one) that the Church was alive, and in many instances doing a splendid work. The Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles, Philadelphia, was asked to come out to McKinley and take this first service, which he did, and there were 56 men and women of St. Andrew's there to greet him. Doctor Toop gave to the chapel a new lease of life, and of which the people are not unmindful. Beginning with the first Sunday in November, evening services have been held with clergymen of prominence secured as the speakers, and the people are responding splendidly.

A finance committee has been organized, consisting of four of the local men, the treasurer of the Church of Our Saviour and the Rev. Mr. Groton as members, with Mr. Franklin H. Spencer, the executive secretary of the Brotherhood of St. Andrew, as a member *ex officio*. This finance committee is already at work, and calls have been made on practically all of the families of the chapel, of which there are about 35 at this writing, with prospects of finding more. A Women's Guild has been organized, and is already at work. The Sunday School is in good shape. The attendance is around 30, and the prospects for the chapel becoming increasingly of service, not only to the community but to the Diocese, are bright. For the time being services are maintained through the courtesy and help of visiting clergymen.

Inasmuch as the chapel is named St. Andrew's, of course, the people are familiar with St. Andrew's plan for spreading the Kingdom, and continually they are being reminded that the best way to spread the Kingdom is to go out personally after others, and this a goodly number of people are doing. In a later issue of THE CHURCH NEWS a further account of the work of the chapel will be found.

In true worship, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—Rev. Henry Lowndes Drew.

Churchwoman's Club

Bishop Rhinelander addressed the Churchwoman's Club on the evening of November the 23rd. His subject was the Lambeth Conference. Mrs. W. Horner Smith, president of the club, expressed the appreciation of the members for the presence of the Bishop, "who has given us an evening out of his busy life."

The Bishop began his address with words of praise for THE CHURCH NEWS which, he said, "is getting to be our great means of publicity. It is gaining in virtue and value constantly. Every event in the Diocese ought to be chronicled in THE CHURCH NEWS, and it will be if you send it to the editors. THE CHURCH NEWS needs more publicity for itself; by that I mean increased circulation."

"I am so glad you started the Churchwoman's Club," continued the Bishop, "so glad of its success so far. I believe in it through and through. The ultimate thing the Church insists upon us doing is to bring the people together by the grace of God into useful, fruitful and happy lives."

"I am always glad and always shall be glad to talk about the Lambeth Conference. A friend advised me some time ago to give up my job and go on the road to talk about the Conference. (Laughter.) The world's millions were represented at Lambeth. It is pecu-

liarily our duty as Bishops to make a full report of the proceedings of the Conference to the people, so they may know what was going on in their interest. Not a note was struck of mere proud, dominating Anglicanism. There was only an intense desire to use whatever we had for the common Christian cause."

"The Conference was made up of competent men. I was much impressed by the Englishmen who have gone out to foreign sees as competent and expert witnesses. I heard an outsider say 'that there was no other body of Christian leaders who could speak with such fairness and in such a representative way as the Lambeth Conference.'"

The Bishop urged careful study of the Lambeth encyclical and the appeal. A pamphlet, he said, had been issued, explaining the whole Conference. He advised the members of the club to read it.

The Rev. Dr. C. G. Twombly, rector of St. James' Church, Lancaster, addressed the Churchwoman's Club on Tuesday, November 30th, on the "Moving Picture Situation." He spoke before a large and deeply interested audience in the assembly room in the Church House. Dr. Twombly opposed the removal of Dr. Ellis P. Oberholtzer from active censorship on the Pennsylvania

State Board of Censors. He also told of the menace of many films being presented in Philadelphia, and urged members of the club and their friends to work for improvement in the presentation of pictures.

After the meeting the following letter, signed by Mrs. W. Horner Smith, as president of the club, was sent to Governor Sproul:

To the Honorable William C. Sproul, Governor of Pennsylvania.

DEAR SIR: The Churchwoman's Club, of the Diocese of Pennsylvania, is personally interested in and concerned about the Moving Picture situation, and because of this it takes the liberty of suggesting as a possible solution of the present controversy and difficulty that Dr. Ellis P. Oberholtzer, who has been designated by you to be Director of the Board of Censors, be restored to his old position as a voting member of the board, and that Mr. Richardson be given the position of "director." In this way we believe that the experience which Doctor Oberholtzer has gained, will be conserved in the interest of decency and morality, and the present feeling of unrest allayed.

Sincerely hoping that you will see your way clear to follow this suggestion, we are, on behalf of the Churchwoman's Club.

THE CHURCH FORUM

Inasmuch Auditorium, 1011 Locust Street,
Monday Evenings

"New occasions teach new duties." No words could more fittingly express the meaning and purpose of the Church Forum than the well-known lines of Lowell's verse.

The committee, in planning the program, have been deeply sensible of the "new occasions" faced today. Their desire has been to "keep abreast of truth" and to uncompromisingly apply the Gospel of Jesus Christ to all problems presented.

The subject of "The Church and Labor," discussed on two successive Monday evenings, attracted the largest groups. There were many uncomfortable things said, uncomfortable for those who have always been comfortable, but the spirit on both sides was generous, and no one could possibly question the value of such getting together nor the truth of the assertion that the Church Forum tends to carry the ethics and spirit of Christianity into social reconstruction.

On January 3rd the "Moving Picture Situation" will be presented, under the leadership of the Rev. Mr. Twombly, of

Lancaster. As is the custom of the Forum, no action will be taken, but an opportunity for full and free discussion of both sides will be given.

The two Monday's following, January 10th and 17th, are to be devoted to the subject of "Experiments in Industrial Democracy," Robert Bruere, of New York, being the speaker on the first evening, and the Rev. Richard Hogue, secretary of the Church League for Industrial Democracy, leading the discussion on the second night.

A most significant meeting will be that of January 24th. The Forum that night will be under the auspices of the Church Club, a group of some five hundred laymen, of whom Mr. Edward Bonsall is president. The subject to be considered is the "Admission of Women as Delegates to the Diocesan Convention."

Last spring the Churchwoman's Association sent a petition to the Convention, requesting this privilege for women. The Church Club suggests that the matter be now publicly debated, with the women presenting their side in person, as they could not possibly do on a convention floor. The Forum seems to offer a happy opportunity for just such discussion. There will be short ad-

resses, both pro and con, by way of opening the debate, after which the floor will be thrown open to any one interested.

The Church Club will invite its own members and the clergy of the Diocese, also all the delegates to the convention. The Churchwoman's Association and the Forum Committee will send invitations to all women's organizations of the Diocese. Thus it is hoped to secure a representative group of Church people to discuss this most important subject. Everybody is welcome, as the Church Forum is an "open" meeting. In the final analysis the value of the entire movement depends upon all the people and their willingness to dare adventure in the realms of ideas, regardless of differences of approach, provided only that that "adventure" be carried through in the spirit of loving good-will.

MARY V. GRICE.

Christianity has carried civilization along with it, whithersoever it has gone: and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism—Hare.

The Church Club Dinner

"The call that comes to you in Pennsylvania is a call to leadership," cried Mr. Frederic C. Morehouse, editor of the Living Church, in a stirring and thoughtful address at the Church Club dinner in the Bellevue-Stratford, on the evening of December 9th. Mr. Morehouse was speaking upon "The Laymen's Opportunity in the Awakened Church."

"Millions of men were ready to die for their country; not so many are ready to live and serve their country through the Church," said Bishop Garland, in an address on "The Diocese of Pennsylvania."

"The Roll Call is the time limit on growlers," said Mr. A. J. County, in an address combining thought and wit. His subject was "Solid Foundations for Church Progress."

Mr. Edward H. Bonsall, president of the Club, presided at the dinner. There had been 216 acceptances. Of these, 195 men were gathered about the tables. Mr. Bonsall is a good toastmaster; he combines pep, plus pleasing personality. He explained the good work the members of the Church Club are doing in behalf of the Kensington Boys' Club, where 900 lads are being trained. "We have had some interesting club nights this fall and winter," said Mr. Bonsall, and I am glad to say that more are in prospect."

Bishop Garland, after a happy introduction by Mr. Bonsall, said he had heard of "men who took orders from no one in the Church." "I have also heard," said the Bishop, "of a big stick in the Church, but when it comes to wielding the Church Club, that's a different matter." (Laughter.) "Laymen, how do you judge a business man's career?—by its results; then judge your work in this Diocese as you do your business. If you realize that some of you have done so little, what can you expect the Diocese to do, for the Diocese is no greater than its individuals' efforts in its behalf."

Speaking of the growth of the Diocese of Pennsylvania, the Bishop said that in 1865 there were 22,000 communicants; in 1885, 34,000, and today, 68,000 to 70,000. "This growth," continued the Bishop, "shows in a concrete way the problems of a Bishop in handling his work. He has the city and suburban problems to contend with, and it is very clear to me that if in the service of the Church we do not translate our love for it into missionary love for the Kingdom of God, we will not succeed."

"The Bishops of the early days did not have the same problems of leadership that we of today have. Our only hope is in corporate leadership, consist-

SOME HIGH POINTS

"The Diocese is no greater than the individual's efforts for it."—*Bishop Garland.*

"I appear here as a coal heaver and a worker in a parish."—*A. J. County.*

"The call to the laity today is no child's play. The call is for leadership."—*F. C. Morehouse.*

"We shall mobilize our laymen—the power God has given us—the real power of leadership."—*Bishop Rhinelander.*

"We have other interesting club nights in prospect."—*Mr. Bonsall.*

ing of Bishops and clergy and people. If we want to bring the impact of the Church upon the people, that is the only way to do it. In the word people, I include the women." The Bishop suggested that the Churchwoman's Club and the Church Club meet to help solve some of their mutual problems.

The Rev. William F. Peirce, president of Kenyon College, was given an opportunity to speak a few minutes for the colleges of the Church. "I feel," he said, "like a cheap chromo in a gilded frame, when I come and inject myself into this wonderful dinner."

Mr. County won applause in the opening sentence of his address, when he said, "If you wish to engage in a speculation, I would commend to you the gentleman who selected me as an orator. I appear here, my friends, as a coal heaver and a worker in a parish." Mr. County then drew a word picture of a visit to the Woolworth Building, in New York. Accompanied by a guide, he explained that he had inspected that wonderful structure from its foundation to its roof. The foundation, he said, reminded him of a parish, built on a rock; above it the engine room, which he compared to the machinery of the Church; on the street floor, he imagined he saw the Diocese, its people and its institutions; above that the great Church at large; in the upper floors of the building, and high up above the roof of it all, the great blue arch of Heaven.

Mr. County then proceeded to what

many of his hearers thought were the keynotes of his address. Some of his short, snappy sentences follow: "Stand back of your Parish Council." "Let's get closer together by organization." "Free your pews." "Put open the Church of God." "Study rotation in your vestry." "If I had my way I would not appoint any man to the vestry who is more than 45 years old." "Let's try to get up to the standard; if we don't, let's find out why. Ours is a pretty good average Church for the average man."

"Mr. Morehouse needs no introduction to us," said Mr. Bonsall, in presenting the editor of the Living Church. "We all know him, and we all love him."

"The layman's opportunity is manifold," said Mr. Morehouse. "He can neglect the dear old Church, and still he will want to be buried some day with its beautiful burial service. Some laymen can be the most useless adjuncts of the Church of God that can be conceived. On the other hand, there is no opportunity greater or more powerful than that of the laity of our Church."

"Far-seeing men of Bishop Stevens' time saw our wonderful opportunity of today. Immigration is among our great problems of today. People are wondering how the foreigners that come to our shores can be welded into our American democracy. We have discovered that the word given them by their priests that the Episcopal Church is their friend brought them to our shores with light and hope that they will be welded into the great American democracy. This, my friends, is the fruit of your great Stevens. The Episcopal Church can make thorough Americans of the Slavs who come to us. They have the best blood and the best traditions of the old world. They have blood that means the making of the best kind of citizens. It is our duty as a Church to mold them into American citizens. We have an opportunity nobody else in this country has, and we do not know it. Ask your bootblack what he knows of the Episcopal Church, and his eyes will light up, because he was told at home that the Episcopal Church was his friend." Mr. Morehouse paid touching tribute to the Church for its work among the colored people, especially in the South. "No graduate of our schools for colored people has ever been convicted of a serious crime. My friends, what is this work but a call to the laity of the Church; here we have the solution of the negro problem. Here we have the opportunity of giving the negro the dignity that is his by divine right."

"The call to you in Pennsylvania is a call to leadership that comes to you from us in the Middle West. We de-

mand of you a leadership that will make us do better. We demand a leadership that will make it certain that we shall find Pennsylvania leading all the way. We look toward you because we have confidence in you. We know you will rise up as you have so often done, and will set the pace."

"Men ask what is the matter with the Church? Will you ask it this way? (Here Mr. Morehouse pointed his right forefinger toward himself, indicating that this question should be answered by the individuals.) Mr. Morehouse made a strong plea for regularity in taking the Holy Communion. "The call to the laity today is no child's play," he continued. "The Church calls to you to know what are the problems of the Diocese and in the parish because you know what these problems are. Look Almighty God in the eye, if you dare, and say, 'I won't do any more.'" Mr. Morehouse referred to the tearing down of a British flag from the front of the Union Club in New York a few weeks ago. "A flag of an ally was torn down," he said. "That was an act so contemptible that the only way to punish it would be to deprive the culprits of their American citizenship."

Among the concluding and striking sentences of Mr. Morehouse's eloquent address was this one: "*The problems of today will not be solved at the polls, but will be solved, if at all, at the altar of Jesus Christ.*"

Bishop Rhinelander, who had been all evening at his teaching mission in the Diocesan Church, arrived in time to hear Mr. Morehouse's address. The Bishop spoke a few words to the assembled members of the Club. He gave a deep spiritual touch to the ending of the dinner. "My first impression when I came to the Diocese ten years ago," said the Bishop, "was the reality of the potential power of the laity. I had in mind then, we shall really mobilize our laymen—the power of God has given us—real power of leadership."

The music was in charge of Mr. S. Wesley Sears, organist and choir master of St. James' Church. The soloists were: Paul Volkmann, tenor; George Russell Strauss, baritone; Grisha Monasevitch, violinist, and Michael De Pierri, harpist.

The addresses delivered at the dinner were clarion calls to the laity of this Diocese for better service; strong calls to them to ask, "Lord, what wilt Thou have me do?" When we of the laity get to the point when we can ask this question in the fullness of its meaning, then we will, indeed, be able to say: "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; glory be to Thee, Oh, Lord, Most High. Amen."

J. M. B.

A Real Gem of Words

THE CHURCH NEWS is indebted to the Rev. F. C. Hartshorne, rector of St. Peter's Church, Phoenixville, for a kind letter and a beautiful hymn, or poem, printed below.

PHOENIXVILLE, Nov. 22, 1920.

MY DEAR MR. RODGERS:

I enclose a copy of a hymn, or poem, which I thought you might consider suitable for publication in THE CHURCH NEWS. I found this the other day in a drawer where I used to put clippings from the Church papers for quite a number of years. It must have been clipped from the Churchman or the Church Standard, possibly twenty years ago. At the end of the clipping there is this note:

"Information is sought by the Rev. P. M. Rhinelander, of — Washington, D. C., as to the authorship of this poem."

It would be interesting to learn from the Bishop whether he ever learned the authorship, and if so, and if it is published, it would be interesting to have the authorship given.

I was particularly fortunate in finding it at this time, for within a few days I had an opportunity of reading it in the sick room of a vestryman as he was sleeping into death.

Yours sincerely,

F. C. HARTSHORNE.

ANCIENT HYMN TO A DYING CHRISTIAN

Sleep on, beloved, sleep and take thy rest,

Lay down thy head upon thy Saviour's breast,

We love thee well, but Jesus loves thee best—

Good-night.

Calm is thy slumber as an infant's sleep,

But thou shalt wake no more to toil and weep,

Thine is a perfect rest, secure and deep—

Good-night.

Until the shadow from the earth is cast,
Until He gathers in His sheaves at last,
Until the twilight gloom is overpast—
Good-night.

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—

Good-night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,

And He shall bring that golden crown of thine—

Good-night.

Only "good-night," beloved, not farewell!

A little while, and all His saints shall dwell

In hallowed union, indivisible—

Good-night.

Until we meet again before His throne,
Clothed in the spotless robes He gives His own,

Until we know even as we are known—
Good-night.

[Bishop Rhinelander remembers having sought and received information regarding the author of the above hymn or poem. He does not recall the name of the author.]

CHURCH SERVICE RECRUITING Work Grows and Much Has Been Accomplished, Report Shows

Since October 1st the Church Service Recruiting office has accomplished much good. Among the results are:

Seventeen cassocks for Italian mission.

One Sunday School superintendent.

One Sunday School teacher.

One associate, G. F. S., candidate.

Two speakers.

Three visitors for Episcopal Hospital Social Service.

One paid worker—Polish.

One photographer for executive office.

One worker for St. Agnes' House.

Chaplain Hill, of Camp Dix, put in touch with C. P. C. and entertainers.

More workers are needed for Children's Classes; also a singing teacher for Italians.

TABLET TO MR. TARDIF Unveiled in Church of the Good Shepherd, Kensington

A tablet to the memory of William Tardif, a deceased member of the parish, was formally unveiled and dedicated on Sunday, December 5th, in the Church of the Good Shepherd, Kensington. Rev. John A. Goodfellow, rector of the Church, officiated and delivered an address.

Mr. Tardif was one of the leading laymen of the Church in the north-eastern section. He was one of the founders of the Church of the Good Shepherd, a vestryman, a rector's warden, a Church school teacher and accounting warden. He died last Easter Sunday. The memorial is a gift of the congregation, among whom he was exceedingly popular.

Poems Read at 225th Anniversary of Christ Church

1695—1920
CHRIST CHURCH
Philadelphia

1

Out of the past I see again
Compton and Bray and William Penn,
Held by the bond of divine desire
To lift, as Christ Church lifts its spire,
America up to the gate that bars
Only the evil from God's stars.

*Men of the new world,
Men of the true world,
Lift to the lips of the thirsty sun
This chalice of Penn and Washington!*

2

Merely a plot on a village green,
And a cobbled street that runs between
Trees and a house-roof here and there—
That is all—and this place of prayer,
Over two hundred years ago.
Is it not strange that the ceaseless flow
Of time and its tears and its laughter,
too,

Fails to efface what good men do?

*Men of the old faith,
Men of the bold faith,
Swear by the Christ in Lincoln's face;
"This land shall be God's by Jesus'
grace!"*

3

Give me a day that is long since dead,
With those who sorrowed and suffered
and bled

Bravely for what they loved so well;
That I may sing to each Christ Church
bell,

Songs of our brotherhood great and
free,

Songs of our new Democracy.

*Men of our Motherhood,
Men of our Brotherhood,
America cries in Christ Church Square,
"Drive out the thieves from my House
of Prayer!"*

4

America stands in the courts of God,
Her feet are the feet of those who plod
Up to high Calvaries; and her eyes—
Blue as these Pennsylvania skies—
Challenge our faith. Have we not sold
Her for a talent or two of gold?

*Men of the high faith,
Who are of my faith,
Back to the dream of Jefferson,
Back to the pledge of Washington!*

5

Franklin has prayed with Lafayette
Under this roof where Mercy met
Judgment and Truth, they meet again
Now in Christ Church, O sons of Penn—
By that which sanctifies these walls,
Be true to their memorials!

*Let us not falter
Up to the altar—
Faces of flame look down today:
"Kneel, as we knelt!" they seem to say.*

6

"Kneel as we knelt, that ye may fight
Now, as we fought for truth and right.
Still there are slaves to be set free
Under the flag of Liberty.

Watch for the coward's kiss, the snare
Set by the traitor; be aware,
Mindful of those that prowl and prey
Only by night, ashamed of day.

Is there a garden grown by God
Where Judas' feet have never trod?
Is there one spot of human bliss
That has not known the serpent's kiss?
Kneel as we knelt, that ye may know
Whither the feet of your sons must go!"

*Spirits supernal
From the eternal,
Led by Lord Christ are leading us on
Out of the night and into the dawn!*

ROBERT NORWOOD.

FOR THE 225TH ANNIVERSARY OF
CHRIST CHURCH, PHILADELPHIA
November 15, 1695—November 15, 1920

Through the ceaseless march of the
years

The faith thou hast kept—and given—
Has stirred in the heart of the town
The hope of the Kingdom of Heaven.

Now speak from thy storied past
Of what to that past we owe;
Of the Mother Church, and her care
For her Sons who aroving go.

Speak of her steadfast will
Daring the perilous Sea
True stewards of unpriced gifts
In her Christ-filled treasury.

Aye, tell of the years of old,
When noble minds and great
Here counselled with God and man,
Upholders of Church and State.

Not the heart of the town alone
But the Nation's burdened heart
Has found 'neath thy quiet walls
The courage to play its part.

Stand, while new centuries shape
God's infinite, ultimate plan;
Hold high, that all men may see,
The torch of God's love for man.

Blazon the march of the years
With the faith to the Saints once
given,

And plant in the heart of the world
The joy of the Kingdom of Heaven!
JOHN MILLS GILBERT.

[The story of the celebration of the
two hundred and twenty-fifth anniver-
sary of Christ Church will be told in
all its wonderful beauty and detail in a
book being prepared by the rector, the
Rev. Dr. Louis C. Washburn.]

TABLETS AT CONSHOHOCKEN

A bronze tablet was dedicated by
Bishop Garland, in Calvary Church,
Conshohocken, on Sunday, October 31st.
It bears the following inscription:

In Loving Memory
of

HETTIE P. WOOD
1844—1919

Rejoice and be exceeding glad
for great is your reward in heaven
St. Matt. V. XII

Erected by her children

A bronze tablet was dedicated at the
same service with this inscription:

TO THE GLORY OF GOD

and in loving memory of
WILLET LIVINGSTON BOYD
1856—1919

"I determined not to know anything
among you, save Jesus Christ, and
Him crucified." 1 Cor. 2:2.

ERECTED BY
THE SUNDAY SCHOOL
THE BIBLE CLASS
THE BROTHERHOOD OF ST.
ANDREW

Four brass Alms Plates were also
dedicated with the following engraved
inscription on the under part of the
flange:

In Memoriam

WILLET LIVINGSTON BOYD
1856—1919

By his children and grand-children
On the upper surface of the flange
the following two lines are etched:
"On Thine Altar laid we leave them
Christ present them; God receive them."

MOST HEARTENING GIFTS

The vicar has received, in addition
to the substantial pledge reported for
our new venture in Christian Educa-
tion, a further gift of \$100 and a
pledge of \$200, of which \$100 is now
in hand. When one realizes that these
gifts come from men who are not
wealthy, but who care sufficiently to cut
into their own income to this extent
(and in each case without diminution
of their pledges to the budget), one
realizes that the idea has really begun
to take hold! The vicar is personally
grateful, and affectionately moved by
such loyalty. The parish will be the
stronger for such loyalty of belief in
its forward move.—*The Leaflet*, Chapel
of the Mediator.

Bishop Rhinelander's Address at Rotary Club Luncheon

Subject: The Spirit of Thanksgiving.

Thanksgiving Day, like most things, has two sides: an outside and an inside. It has an inward impulse and an outward impact; a hidden root and a visible fruit. Both, taken together, give the day its joy and beauty.

Take the outward first. On Thanksgiving Day we pass a vote of confidence in life. The optimist has the right "dope." Polyanna has the true idea. If we deal fairly with the figures, we shall find a balance on the credit side. This conviction that life is good, something that every one always should be thankful for, goes very deep. It is a primary instinct. That is why we make the pursuit of happiness one of our inalienable rights, along with life and liberty. We are naturally and normally heirs to a heritage of joy. What keeps us from it is unnatural and unlawful: the intervention of an enemy. Life is worth while. Life means well. Life is the sum and source of all our blessings. That is why we instinctively, almost automatically, pass stern judgment on the suicide. We may have deep human sympathy with these victims of their own despair, but they are really traitors to the common cause; they have denied their manhood. Wise men have always insisted that this clinging to life as our ultimate good is a clear evidence of immortality. Jacob, in the old Bible story, wrestled with the angel until he had wrung a blessing from him, "I will not let thee go except thou bless me." That is our attitude towards life. Sure are we that it has blessings waiting for us;

that if we hold on to it, somehow, somewhere, it will justify itself and fulfill our hopes. We will not let it go until it bless us. All this sure and silent faith comes to the surface and finds voice on Thanksgiving Day. We make it clear that we are glad to be alive.

Thanksgiving Day is really an annual holiday which we keep in honor of everybody's birthday. And the inward meaning of Thanksgiving carries us straight into religion, and quite inevitably. Religion is implied in the very term we use. If you would give thanks, there must be some one to receive them. It is a purely personal transaction; probably the most personal of all transactions. For the very thought and desire of thanksgiving means that one is moved to get behind the benefit to the benefactor; to find the giver in the gift. This impulse of gratitude is really the finest and most sacred thing in human nature. For the moment, at least, our thoughts are turned away from our own profit and pleasure. We are full of the fact that we have friends who care for us; who wish us well; who gladly spend time and effort for our good. And we recognize that in that fact we have the most precious of possessions, the greatest thing in life. It is a real "homing instinct" that makes us speak our joy in living in terms of thanksgiving. It means that the call of the blood is working in us. That the most natural thing in all the world is for children to recognize their Father.

I want to lay stress on this: that religion is supremely natural for men.

Many of you have the opposite idea. You think of religions as something artificial and unnatural. Prayer and Church going seem somehow like outside and extra things which don't suit us very easily, which we don't feel quite at home with. We feel awkward, self-conscious, out of our element, as if we were wearing some one's else clothes, or living in some one's else house. It may be the fault of us ministers who have put things wrongly and not made a right appeal. But, anyhow, it is the most grievous of all errors.

There are signs of a more hopeful and wholesome spirit. Men are saying—all sorts of men—that our present problems and difficulties can be met and solved only by religion. They are coming to see clearly and to think straight. I want to urge it on you now, that religion is for every one of you the chief and most natural necessity of life. I want you to yield to that sacred impulse striving at this time in every clean and honest human heart. Give it free course. Follow where it leads. Get to know the joy and strength of it. May your note of confidence in life find its real and sincere expression in a prayer of gratitude to God, the Life Giver.

Bishop Rhinelander gave us a good substantial talk last Wednesday on the topic: "The Spirit of Thanksgiving." It was full of meat, and every one enjoyed hearing the Bishop's address. Rotarian George Jacobs presided—*From The Weekly Letter of the Rotary Club of Philadelphia.*

CHAPEL (VENANGO) NEWS

Bishop Rhinelander will visit our chapel for Confirmation, Sunday evening, January 9th, at 7.30 o'clock. This is a privilege offered to all who have not yet been confirmed, and who are moved by the Spirit of God to a closer relationship with the Church. You never make a mistake by following faithfully the footsteps of the early Christians. They had this service of Laying on of Hands by those who had the oversight over churches, that is, the Bishops; and we ought to keep up this venerable custom of the Apostles. And every one coming to Confirmation is not only strengthening himself in the Spirit of God, but he also helps to strengthen the whole Church. Confirmation is sensible, highly respectable and spiritually helpful.

Those desirous of learning more of Confirmation may consult Mr. Sladen, who will speak on the subject on Friday afternoon, or see the Rev. Mr. Arkin.—*From St. George's Visitor of St. George's Church.*

THE CHURCH'S HOUSING PROBLEM

A large extension of the work of the American Church Building Fund Commission was evidenced in the reports presented at the November meeting of the Board in New York. The past ten months of the year have been the most active in the history of the commission, and have brought the policy of the Trustees, the use by the Church of its Trust Funds for Loans for building churches, rectories and parish houses, almost to complete realization. Seventy-five per cent. of the Permanent Fund has always been available for this purpose. This limit having been reached, the use of the remainder has been accorded to the Committee on Loans. So far this year \$225,000 has been promised in loans, about 50 per cent. of which has been called for and paid, the balance being subject to call. The list of applicants for assistance along this line continues to increase.

A similar condition is shown in the Income Fund from which grants and gifts are made. Under these forms of

help \$52,000 has been promised, of which \$23,000 has already been called for and paid, the balance being subject to call.

These conditions have impressed the Trustees with the necessity of planning for the future extension of the commission's activities. This can only be accomplished by an enlargement of the Permanent Fund, a matter which should be of interest to the entire Church, inasmuch as it now has the use of practically all of this fund and of the income thereof. Offerings from parishes and missions, memorial funds or gifts from individuals, and remembrance of the commission's work when wills are drawn with a view to future legacies, offer means of participation by the Church in this branch of her national and world-wide work, and are suggested for the consideration of our Church people.

The commission's office is in the Church Missions House, New York City, where detailed information concerning both present resources and future needs can be secured from the corresponding secretary.

Religious Education

The Department of Religious Education created by the Executive Council of the Diocese, is organized with four commissions—on Church Schools, on Week-day Religious Instruction, on College Students, on Theological Education.

Each commission works independently with its own chairman and other members, and reports to the department at its quarterly meetings.

The Commission on Church Schools meets monthly, and has created four sub-committees—on Church School Organization and Extension, on the Church School, Service League, on Teacher Training, on Religious Nurture in the Home. The last named is not yet fully organized, but the other three are in active operation.

Series of lectures in the Standard Course of Teacher Training are given in six centers in the Diocese. The Church Training and Deaconess House offers training classes in the Bible, Prayer Book and Church History. The Christian Nurture Normal School, meeting at 2210 Sansom Street, on the second Tuesdays of the month, at 8 P. M., offers definite help to teachers of Christian Nurture Lessons.

Pennsylvania has the reputation of having lost a greater percentage of Sunday School members than any other Diocese during the last five years.

Philadelphia is said to have 55,000 children receiving absolutely no religious instruction.

These figures may not be accurate, but they reveal an alarmingly serious and critical condition which calls for the strengthening of every factor concerned with religious education.

The rector, parish council or other parochial authority in every parish, might profitably study the situation exhaustively, in conjunction with the Church school faculty, and discover whatever weaknesses exist and apply the proper remedy, in doing which the Commission on Church Schools offers its assistance if desired.

The Sunday School Superintendents' Association meeting, on the fourth Thursdays, aims to arouse, by mutual conference, inspiration and interchange of ideas and methods, every officer and teacher to a sense of his or her great responsibility.

As a resolution for 1921, shall not every parish resolve to increase the membership, attendance and scholarship of its school?

The Commission on Church Schools has adopted the following: "Standard for the Church Schools of the Diocese" towards the attainment of which every school is asked to strive:

1. Average attendance of 75 per cent. of active roll, exclusive of Home De-

partment and Font Roll, during nine months of the year.

2. Graded lessons where the subject is graded, as well as the material. There should be annual promotions with recognition of the pupils who have done the required work.

3. At least one organized adult class, meeting either on Sunday or during the week.

4. The Church School Service League organized with at least one Cycle.

5. Teachers' meetings, not less than six a year.

6. Teacher training in one or more of the following methods:

A. Correspondence course.

B. Class meeting at the school hour, for prospective teachers.

C. A teachers' class meeting on a week day.

D. Reading course.

7. Representation at Church school institutes, Diocesan or District.

8. Home department and a font roll organized.

9. A campaign for increased membership in every department once a year.

10. Follow-up methods through regular meetings of parents and of young people.

A certificate, suitable for framing, will be given by the Commission on Church Schools to each school that attains to this Diocesan standard.

Annual Brotherhood Meeting in Philadelphia

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, was held in the parish house of the Church of the Holy Trinity, on the afternoon and evening of Saturday, November 27th. It was a successful meeting, the Juniors joining with the Seniors for the service in the parish house auditorium at half-past four, and remaining after supper for the evening conference in the same place.

The Junior meeting was an unusually good one, about seventy boys and directors being present. The rector of Holy Trinity, the Rev. Dr. Tomkins, made an address of welcome to the boys, and three young speakers gave brief talks on the subject, "The Positive Christian Life," these being Messrs. Cornelius Maloney, St. Mary's, Wayne; James Porter, of St. Simeon's, Philadelphia; and John W. Lord, Jr., of St. Peter's, Germantown.

Mr. G. H. Randall was again made president of the Junior Assembly for the ensuing year. John C. Roak, of St. Simeon's, was elected vice-president; J. Gardner Crowell, St. Mary's, treasurer, and John W. Lord, Jr., of St.

Peter's, secretary. There was great enthusiasm shown in the Junior meeting, and the names of thirty Chapters in good standing, now on the roll of the Junior Brotherhood in the Diocese, were read.

At the joint service at 4.30 the Juniors were present with the Seniors, marching in from the Junior room to a processional hymn. The service consisted of evening prayer and a most inspiring address by the Rev. Dr. Tomkins. At the business meeting which followed the service, the election of the Senior officers took place, J. Lee Patton being re-elected president; Charles E. Beury, first vice-president; G. H. Randall, second vice-president; Alexander F. Williamson, treasurer; the Rev. A. E. Clay, chaplain.

In the evening a very fine general conference was held, the subject being "The Morale of the Brotherhood," under the leadership of Mr. Edward R. Longstreth, of Christ Church, Media. There were no set speakers, but a number of those present took part voluntarily in the discussion.

At the business meeting the work of

the Brotherhood for the past year was reviewed, showing its continuation at the Galilee Mission, in car-barn services, general assistance at the Cathedral Foundation services during the summer, and co-operation with the Pocket Testament League. The committee in charge of the effort to increase the practice of family worship was reported to have done a good work. All Chapters in the Diocese of Pennsylvania are reported to have carried out, during the year, the plan of the monthly Corporate Communion.

WE ARE HERE TO SERVE

The Department of Publicity is anxious to serve the diocese, the parishes, the organizations and individuals of the Church.

Please call upon us, whenever you have news for THE CHURCH NEWS or the daily newspapers.

Remember, we are here to SERVE.

JAMES MILBURN BENNETT,
Director,
Room 8, Church House.



Medals to Honor Heroic Christian Chaplains

Every one of the great and devoted company of chaplains in the army and navy during the World War, who represented the 27 Protestant denominations united for service in the General War-Time Commission, will receive a commemorative medallion as depicted above. This beautiful token is intended to convey in tangible form the message of grateful appreciation from the churches to their chaplain sons who were ready to give up everything, even life itself, for their fellows fighting on land and sea. This medallion is of bronze, $2\frac{3}{4}$ inches in diameter. The

design is by Mrs. Laura Gardin Fraser, of New York, one of the best known of American medalists.

One side commemorates in symbol the service of the army chaplain, and the other side the navy chaplain. In showing his service in the army, a chaplain is presented in the act of ministering to a wounded soldier. In the center of the design the gas mask is seen ready for immediate adjustment. The suggestion is that the chaplain has removed it the better to succor the wounded man. Strength and sympathy are expressed in the finely modeled figure. The

stricken soldier represents an artilleryman serving the big guns, stripped to the waist.

On the reverse side, the fine record of the men who served as chaplains in the navy is symbolized by the representation of a battleship, with the cross as the central feature, and the inscription at the top, "Awarded to the Chaplains of the American Army and Navy." Below is the inscription, "The General War-Time Commission of the Churches, Federal Council of the Churches of Christ in America." On the obverse is inscribed "1917-1918," the name of the designer, and the date of the award.

ST. JOHN THE DIVINE BECOMES A PARISH

It is very interesting to read about the work of the Church among the colored people in the city of Philadelphia, even before the consecration of Bishop White, in 1787. The clergy connected with Christ Church, Philadelphia, faithfully ministered to them. In 1794 St. Thomas' Church was founded by Rev. Absalom Jones, its first rector, and other members of his race. About fifty years after the Crucifixion was founded by Mr. Thomas Latimer and a few other goodly minded white people. Since that time eight other places of worship have sprung up to minister to their wants. But in a large city like Philadelphia, with more than 150,000 colored people scattered all over the city, these ten churches were insufficient.

Last January, about thirty-six persons, communicants from other Dioceses, who had removed to West Philadelphia, but not identified with any Church in Philadelphia, led by the Rev. Da Costa Harewood, petitioned the Bishop of the Diocese to establish a new place of worship in West Philadelphia. Permission was given, and on St. Paul's Day,

last, they began holding services in a rented hall at 5219 Market Street, under the name of *St. John the Divine*. Six months after, being unable to procure another hall in West Philadelphia, the rector, wardens and vestry of the Church of the Redemption, kindly gave them the use of their parish house, in which they held all services and Sunday School for four and one-half months. This act of Christian brotherhood and other evidences of the real Spirit of the Christ, as shown by the priest and people (men, women and children) of the Church of the Redemption towards the congregation of St. John the Divine, will never be forgotten.

More than 400 souls are connected with this new work. Last spring a large class was confirmed by Bishop Rhinelander in the Diocesan Church of St. Mary. The Sunday School is in a very healthy condition. From the very beginning the communicants expressed a desire to be independent of missionary aid, and paid their priest more than he has ever received.

November 11th, last, they were officially notified that their organization, as a parish of the Diocese, was now effective, with the consent and approval

of the standing committee and the Bishop of the Diocese. Their vestry, consisting of fifteen of some of the most upright and influential colored men in Philadelphia, immediately organized with the following officers: Samuel Davis, rector's warden; Beresford Gale, accounting warden; James G. Davis, treasurer; William H. Brown, secretary, and Clarence F. Jones, assistant secretary. Their first official act was to elect, with the Bishop's consent, the Rev. J. Da Costa Harewood, as their first rector, at a salary of not less than \$1500 per year. He entered on his duties December 1, 1920. The accounting warden, Mr. Gale, is the only colored Episcopalian who is a member of the Philadelphia Chamber of Commerce.

During the eleven months of their existence this new congregation, in addition to the bearing of all current expenses, has purchased properties exceeding seventeen thousand dollars in value—80 feet on Fifty-seventh Street, and 130 feet on Pearl Street, and consisting of three houses and a large vacant lot. They remodeled the first floor of 312 and 314 N. Fifty-seventh Street, in which they will hold services and Sunday School until the Church is built.

Suggested Form of Statement

To the Editor of THE CHURCH NEWS:

DEAR SIR: As the General Church and the Diocese, and other missionary and charitable institutions, are dependent upon the payment of the assigned quotas, and as it is impossible to expect the payment of those quotas and an interest in subscriptions and missionary and charitable work unless the facts are kept before the congregation, I suggest the attached form of statement as setting forth the facts clearly and inoffensively. Many people believe that a congregation will be discouraged or offended because the facts are placed before them, but to my mind the necessity of the Church is so great, and the demand that its members shall do their duty is so imperative, that the facts should not be withheld, but should, at least, be published quarterly so that the congregation may know what is expected of them, and unless they do their full duty the Church and its charitable institutions and missions will be paralyzed. Although we have posted the facts for our parish, I cannot use its figures; but I used figures which show a relative situation in one of the parishes of the Diocese.

I would be glad to see suggestions as to a better form of monthly or periodical statement than that attached. The limitation of this statement is that it does not show comparisons with the preceding year.

Very truly yours,

A. J. COUNTY.

(NAME OF CHURCH)

Summary of Income and Expenses—
Nine Months, Ending September
30, 1920

INCOME

Plate Collections.....\$ 297
Envelope Receipts..... 4,547
Donations 332
Miscellaneous Sources. 482
—————\$5,658

Donated for General
Missions:
By Church School
and from Commu-
nion Alms.....\$ 226 226

Total Income Received.....\$5,884

EXPENSE

Salaries of Clergy.....\$1,448
Premiums for Clergy
Pension Fund..... 158
Music 1,172
Heat, Light and Water 709
Insurance and Taxes.. 283
Care and Repairs..... 415
Printing, Stationery and
Advertising 92
Sexton and Miscellane-
ous Expenses..... 359

Church School Ex-
penses 60
Interest 234
Miscellaneous Expenses 43
Diocesan Assessments. 193
Sinking Fund..... 110
—————\$5,276

Excess Over Current Parish Ex-
penses\$ 608

Expenses for Diocesan and General
Church Missionary Educational and
Institutional Work

Diocesan (Assigned quota
for 1920, \$2000; nine
months' proportion, \$1500).
Paid to date.....\$ 250
General (Assigned quota for
1920, \$2000; nine months'
proportion, \$1500). Paid
to date..... 288
—————\$ 538
Balance\$ 70

Unpaid Diocesan and General Church
Quotas

Proportion of Diocesan
Quota for 1920, unpaid..\$1,250
Proportion of General
Church Quota for 1920,
unpaid 1,212
—————\$2,462

Deficit, including unpaid
quotas for nine months.....\$2,392

NOTE—So far the Diocesan and Gen-
eral Church Quotas have not been

assessed against the various parishes, but are assigned amounts necessary to meet the General Church and Diocesan Budgets, which the parishes are requested to do all in their power to pay. If not paid, the General Church and Diocesan charitable institutions and missions must suffer accordingly. A determined effort is being made to pay quotas for Diocesan and General Church purposes, in 1920, equal to those paid in 1919 as a minimum, and to increase the sums in 1921.

ST. PAUL'S OVERBROOK

Two Services in Memory of Mrs. William
Simpson—Canon Almond Preached

Two impressive services were held on Sunday, December 5th, at St. Paul's, Overbrook, in memory of Mrs. William Simpson, who gave to the parish the Church and the parish house adjoining. Canon John McPherson Almond, rector of Trinity Church, Montreal, and late senior chaplain of the Canadian Forces Overseas, was the guest of honor, and preached at both services. The following evening the new rectory, the gift of Mrs. Simpson's son and his wife, Mr. and Mrs. W. Percy Simpson, Jr., was opened to the parish. At this reception the guests were given an opportunity to meet Canon Almond.

If a man thinks of himself alone and seeks his own gain in everything he cannot be happy. If you would truly live for yourself live for others.—
Seneca.

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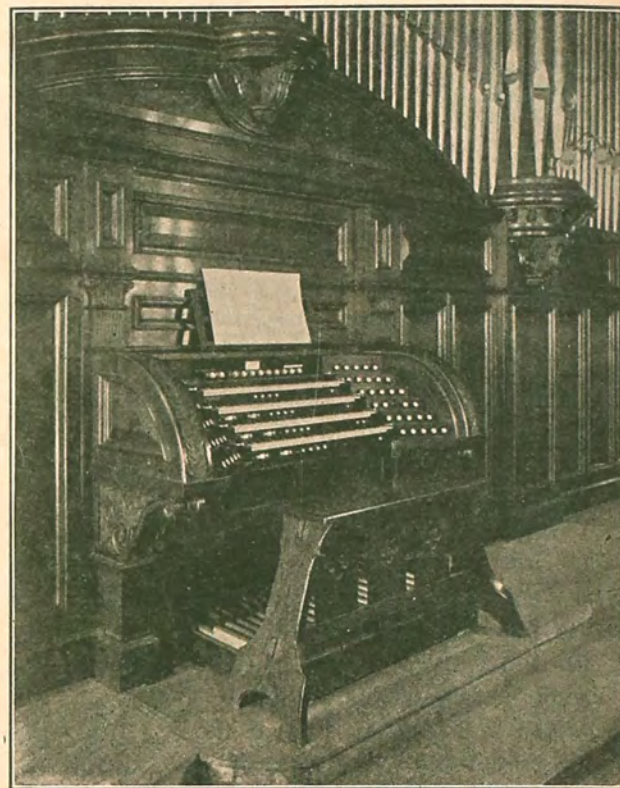
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In Memoriam

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

TRIBUTE TO MISS COLES

The Woman's Auxiliary desires to record its sense of profound loss in the death of Miss Mary Coles, who passed from darkness to light on October 27, 1920. Her unfailing generosity and interest, her sympathetic knowledge of the whole field at home and abroad, her liberal contributions, made her a most valuable member of the auxiliary. The missionaries were always received as her friends at her hospitable home.

Her motto, in teaching missions, was, "Every man has a right to know that Christ has come." The words on John Wesley's grave in Westminster Abbey, "All the world is my parish," might almost have been spoken of Miss Coles.

MRS. JOHN MARKOE,

Chairman of Committee on Resolution.

Mary Coles

The associates to the Board of Managers of the Church Training and Deaconess School feel that, although their thoughts and feelings as to Miss Coles have been voiced so well by many others in the varied fields to which Miss Coles gave such continuous and faithful support, they desire to have spread upon their minutes and to convey to Miss Coles' family the sense of personal loss which they feel so intensely, and the deep appreciation of all that Miss Coles has so long stood for in her direct personal connection with themselves. From all sides pour in the stories of gifts and help and interest which this faithful servant of God, out of the depths of her rich spiritual nature no less than of her wealth, was able to bestow so widely throughout the Church she loved so well. But here, in this Training School, lay one of her chief interests. To all those who have in any way worked for it has come the sense of personal help and inspiration because of the knowledge that they were her co-workers. Now she has gone to her rest and reward, but her work lives on, and will live, for those of us who have known her will see to it that her memory is honored by their own endeavors to carry on her work here; and the school, itself, in its growing usefulness, will always be the embodiment of the spirit and influence, which she imparted to it. [THE CHURCH NEWS regrets that the above was not received in time for publication in the December issue of THE CHURCH NEWS, when other tributes to Miss Coles were printed.]

The *Guardian*, an English paper, published the following tribute to Miss Mary Coles, in its issue of November 19, 1920:

IN MEMORIAM—MARY COLES

On October 27th, in her eighty-seventh year, this veteran worker died after three days' illness. The daughter of Edward Coles, second Governor of Illinois, and grand-daughter of Colonel John Coles, a soldier of the Revolution and a Virginia slave-owner of great wealth, she inherited liberal culture and great qualities of head and heart. Her father freed his own slaves, resettled them in Ohio, became the fellow-worker of Presidents Jefferson, Madison and other notable men, as well as of leading statesmen in England and Europe, and his daughter idolized him. In the home which she inherited in Philadelphia, ample means enabled her to be as hospitable as her large heart desired, and for many years she has been one of the leading women in the American Episcopal Church, and a frequent visitor to England, well-known to many, especially to the present Archbishop and Mrs. Davidson.

Miss Coles was the president and patron of many organizations for women-workers, but her truly remarkable influence was chiefly felt through her Tuesday Bible Class, held in her own house, where for three generations the most influential women of the city came under the spell of her overmastering love for her Lord. Of commanding presence, a born teacher, of great shrewdness and insight into character, she handled the Bible so as to make it a living Book. When her guest, last May, in Philadelphia, as she had been mine in England, I was able to give her real pleasure by telling her that I had often come across in the East, and the Far-East, former members who owed all their missionary zeal to her Bible Class.

SAMUEL BICKERSTETH...

Canterbury.

REV. MR. BELL ELECTED RECTOR

The Rev. Gibson Bell, who has been in charge of All Saints' Church, Wynnewood, during the past year, has been elected rector of the parish. Under Mr. Bell's leadership the parish has increased in numbers and in active Church work. The Nation-Wide Campaign has been a great benefit to the parish, and the financial result is very gratifying; the entire quota being given for Diocesan and missionary work. It is not too much to say, however, that the other results of the campaign have more than equalled the financial ones. With Mr. Bell in the more intimate relationship of rector, the future of this thriving parish seems particularly bright.

HOLY APOSTLES' COUNCIL**Executive Body Formed to Push Work of the Parish**

Following the suggestion of the general Church, on Tuesday, the 7th of December, there was organized the Executive Council of the Church of the Holy Apostles. The chairman is James M. Bennett, and the secretary is Mrs. Alfred M. Gray. Both were chosen unanimously.

There had previously been a meeting of the heads of the Church organizations in the home of Mrs. George C. Thomas, and the idea had been enthusiastically approved. At the next meeting of this Church council an executive committee will be named, the committee to make nominations being Alfred M. Gray, George W. Jacobs, Franklin McIntyre, James M. Bennett and Rev. George H. Toop, D.D.

A pleasant feature of the meeting was the presence of Georges Ganter, the blind boy of France, with "the God-given voice," who sang in English, French and Latin.

CHURCHWOMAN'S ASSOCIATION**Mrs. H. H. Donaldson Elected President
Seek Pensions for Deaconesses**

The Churchwoman's Association, at its last meeting, November 22nd, elected Mrs. H. H. Donaldson as its president. Mrs. Donaldson, a member of Christ Church, is the daughter of Charles Loring Brace, of New York, the founder of the Children's Aid Society, and the wife of Doctor Donaldson, a member of the faculty of the University of Pennsylvania. She brings to the leadership of the Churchwoman's Association a fine equipment, both mentally and spiritually.

At the same meeting a resolution was passed that the Executive Council of the Pension Fund be asked what provision is being contemplated for pensioning our deaconesses. A reply has been received from the Church Pension Fund which discloses that as yet the Church has made no provision for the deaconesses.

THE BLACK AND WHITE SHOP**Winter
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If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—John G. Whittier.

Have a clear conscience, void of
offense towards God and man. Walk
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 —Public Ledger, December 1st.

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